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CHRONICLES

OF

WESLEYAN METHODISM.

VOL. I.

BX
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1827

CHRONICLES

OF

Wesleyan Methodism.

FIRST DEPARTMENT.

A DIGEST

OF

ALL ITS LAWS AND REGULATIONS,

WITH

A COMPREHENSIVE STATEMENT

OF ITS

PRINCIPAL DOCTRINES.

BY SAMUEL WARREN, LL. D.

VOL. I.

LONDON:

JOHN STEPHENS, CITY-ROAD.

MDCCCXXVII.

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TO

THE PREACHERS AND MEMBERS

OF THE WESLEYAN METHODIST SOCIETIES,

AT HOME AND ABROAD,

THIS DIGEST

OF ALL THE LAWS AND REGULATIONS

OF THE BODY,

IS INSCRIBED BY

THEIR FAITHFUL SERVANT,

AND FELLOW LABOURER,

SAMUEL WARREN.

PREFACE.

SUFFICIENT information respecting the general history of Wesleyan Methodism, and the principal incidents which marked the character and progress of its venerable Founder, and his Coadjutors, is already before the Public. All the DOCTRINES which characterize the Body, have also been so fully and repeatedly brought before the world by its numerous publications, both in the form of direct statements, and in the vindication of them against all those opponents whose writings were thought considerable enough to deserve reply, and they continue to occupy so prominent a place in the Public Ministry of the Word by its authorized Preachers, that no further information than what is within the reach of every sincere enquirer is necessary. The space therefore allotted to the Doctrinal Department of this work is small, as well for the reasons just assigned, as for others which will be found in their proper place.

THE DISCIPLINE by which the Body has from the beginning been governed, and by which it continues to flourish, occupies a large place in its Constitution. The particular Laws and Regulations, however, which are necessary, not only to the good

order and happiness of its members, but also to the security of the rights and privileges of its respective Orders, lie scattered over a wide extent, are encumbered with an intermixture of foreign matter, and not unfrequently rendered perplexing by want of the means of distinguishing the Rules which are operative, from those which are obsolete or rescinded.

This inconvenience has long been felt, and attempts have been made to obviate it, by the construction of Indexes and References; which, however, have fallen far short of removing the difficulty. It is thought, therefore, that a DIGEST OF ALL THE LAWS AND REGULATIONS, up to the present time, will prove an acceptable and useful MANUAL, not to the Travelling Preachers only, but also to all who hold any Official Situation in the Connexion. For want of such assistance, measures have sometimes been taken, both by Preachers and People, that have occasioned much uneasiness, which perhaps might have been avoided, if those Rules of Methodism which applied to the cases had only been at hand. Of how great importance a thorough knowledge of the Laws and Regulations of Methodism is, to the proper discharge of the duties incumbent both upon Preachers and People, may be gathered from a Minute of the Conference in the year 1806. QUESTION 21. "It is said, that in some Leaders' Meetings, votes have been taken in given instances, Whether the fixed and established Rules of Methodism, as printed in our General Minutes, should be executed or not. What shall be done to prevent this evil? ANSWER. All our Rules are equally

binding on both the Preachers and the People: and, therefore, every Superintendent who permits a vote to be taken on the execution or rejection of them, shall, on proof at the ensuing Conference, be deprived of the office of Superintendent."

How to accomplish such a Digest, so as to meet the views and wishes of the Body, and to make it decisive upon what both Preachers and People acknowledge to be Law, has been a subject of considerable thought and investigation. From a perception of the difficulties attendant upon such a design, this work has been more than once laid aside. But having no reason to think, that any other person has an intention of publishing such a work, (though something of the kind was expected some years ago, from a respectable Preacher in the Connection,) and thinking the present to be a kind of epoch in the Laws of Methodism, the Compiler has endeavoured to supply, according to the best of his ability, what has often been expressed to be a desirable object, and hopes it will be as kindly accepted by his Christian Brethren, as it is kindly intended by him.

There are three great epochs in Methodistic Legislation. THE FIRST EPOCH includes the period during which the venerable Father of Methodism presided at the annual assembly of the Preachers in connexion with him, and directed its consultations. The results of its deliberations, adapted to the progressive stages of the work of God, were from year to year minuted down, and published as the Rules

by which they were determined to prosecute their design, both as to the Doctrines they should preach, and the Discipline they should maintain in the Societies which were formed. In the progress of years these Rules were greatly accumulated. Some of them which were of more local and temporary importance, became obsolete; and the others, especially when the increasing magnitude of the Body enforced a closer attention to its more secular arrangements, were so mixed up with other subjects, as to throw an indistinctness around those Rules, which were essential to the promotion of their main object. And as a distinct perception of this object, and the means by which it was to be attained, were acknowledged to be necessary, in order to the maintenance of union among the Preachers during Mr. Wesley's life, and especially after his decease, it became a subject of deep concern in his mind, how to adopt the most effectual method to perpetuate the unity of the Body.

As early, therefore, as the year 1769, the following question was proposed by him in the Conference:— "Can any thing be done now, in order to lay a foundation for our future union? Would it not be well, for any that are willing, to sign some articles of agreement before God calls me hence? Suppose something like these:—

"We whose names are underwritten, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to

preserve this union between ourselves, are resolved, God being our helper,

"I. *To devote ourselves entirely to God;* denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls, and them that hear us.

"II. To preach the *old Methodist doctrines*, and no other, contained in the Minutes of the Conferences.

"III. To observe and enforce the whole *Methodist discipline*, laid down in the said Minutes."

In consequence of this suggestion, the Preachers then desired Mr. Wesley to extract the most material part of the Minutes as the Rules by which they were to walk. Agreeably to which, Mr. Wesley undertook, and ultimately completed, a Digest of all the Minutes of the Conference from the year 1744 to the year 1789. This document, which is denominated "MINUTES OF SEVERAL CONVERSATIONS, BETWEEN THE REV. JOHN WESLEY, M. A. AND OTHERS," is held by all the Preachers as *the collection of the most important and official Rules by which they are to be governed.* It is, therefore, according to this public Instrument, that every Candidate for admission upon trial as a Travelling Preacher is examined: and, after they have passed their four years of probation, receive a copy of it. with the following inscription, signed by the

President and Secretary of the Conference:—"*To A. B.—You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.*" The giving and receiving of this Instrument is considered as an official act, by which the person who receives it is admitted into full Connexion as a Travelling Preacher, and entitled to all the privileges of an accredited member.

Thus we have from under Mr. Wesley's own hand, till within two years of his death, his latest revision and correction of all the Rules which he considered essential to the maintenance of the unity and good government of the Body. But in addition to these Rules for the internal management of its affairs, another consideration of vast importance was, how to provide for the permanent authority and power of the Conference, after Mr. Wesley's decease, so to appoint the Preachers to the Chapels throughout the Connexion from year to year, as that the Trustees might neither be able to interfere with their right, nor alienate the Chapels from the purpose for which they were built. This, at the suggestion of Dr. Coke, led Mr. Wesley to take advice of an eminent Counsellor, how to define and specify in legal terms, "*The Conference of the People called Methodists:*" *i. e.* the persons by name who composed it, together with the mode of succession for its perpetuity; and at the same time to express such regulations as those by which Mr. Wesley would wish the Conference to be governed after his death.

Agreeably to this design, on February 28, 1784, Mr. Wesley executed the DEED OF DECLARATION, constituting one hundred Preachers, whom he mentioned by name, "The Conference of the People called Methodists;" which Instrument was enrolled in his Majesty's High Court of Chancery. Thus, by the good Providence of God, the most solid foundation was laid for securing and perpetuating the spiritual interests of the Body, and for defending its legal rights against the encroachments of usurpation, and the intrigues of faction.

These two public Instruments, "*The large Minutes of the Conference*," and "*The Deed of Declaration*," constitute the Jachin and Boaz of the temple of Methodism; and being completed within six years of each other, a period of the utmost importance to the Body is thus pointed out, (*i. e.* from its origin in 1739, to its consolidation in 1789;) which may with the utmost propriety be denominated the first great epoch of Methodism.

THE SECOND EPOCH includes the period between the death of Mr. Wesley, and the year 1797; which, though but a short time compared with the preceding, was a season of great hazard and anxiety for the safety of the Body. Bereft as the Preachers were of their patriarchal Head, and by him put in trust with the Executive power of the Connexion—a power which, whilst Mr. Wesley lived, few were inclined to call in question, or entertained a fear that in his hands it would ever be used to their prejudice; yet on the part both of the people, and

of the Preachers, mutual fears were excited, lest encroachments should be made on either side to the detriment of the other.

The subject, however, which created most alarm was, respecting that strict adherence to the National Church, which Mr. Wesley so strenuously endeavoured and recommended. Some of the Members who had long been accustomed to receive the Lord's Supper in the Established Church, and to attend its public worship during Mr. Wesley's life, were vehemently opposed to any alteration in the Discipline of Methodism which would interfere with the former practice; whilst others, some of whom had been brought up Dissenters, objected to be under constraint to attend the service of the National Church, and intreated to have such a modification in the Discipline of the Body, as would allow those who were desirous, to enjoy the christian ordinances, by the ministrations of those who were the regular appointed Preachers of the Gospel in their own Connexion.

The urgency with which both parties importuned the Conference, and the inevitable consequence of separation, unless something decisive had been done to meet the exigence, constrained the Preachers to endeavour to terminate the contest, which had now continued during four years, by drawing up such terms of mutual concession and agreement as might preserve the Body entire, and lay a foundation for lasting peace and unity. This was most happily accomplished by a Plan which

was matured by the deliberations of a skilful Committee to whom this difficult task was assigned; and which ultimately, with the alteration of a single Article, obtained the unanimous approbation of the Conference. Two or three Articles more were agreed upon under the title of *Addenda*, in order to give the most complete satisfaction, and to remove every obstacle to unanimity. This important document was drawn up and published in the year 1795, and is entitled, "*Articles of agreement for General Pacification.*"

Still, however, something was wanting to give entire confidence to the People, that the Executive power which was vested in the Preachers by Mr. Wesley, should not become an instrument of oppression. To meet as far as possible the wishes of the People on this point, such measures were adopted by the Conference of 1797, as satisfied the Connexion, that the Preachers were not desirous of retaining any more authority, than was indispensibly necessary to the existence of the Body. Such a balance of power, however, was still to be maintained, as should sufficiently prevent the People, as well as the Preachers, from becoming arbitrary; as improperance on either side might have proved equally perilous to the Connexion. This accordingly was undertaken and accomplished with the utmost deliberation, and in the most solemn manner, at an early part of the Conference, and was thus announced:

"TO THE MEMBERS AND FRIENDS OF THE METHODIST SOCIETIES.

"WHEREAS, we, the undersigned, have, on this and the preceding day, carefully revised the Rules drawn up and left us by our late venerable Father in the Gospel, the Rev. Mr. Wesley, which were published by him in our large Minutes, to which we consented when we were admitted, and by which we were regulated during his life: And whereas we have collected together those Rules which we believe to be essential to the existence of Methodism, as well as others, to which we have no objection, we do now VOLUNTARILY and in GOOD FAITH, sign our names, as approving of, and engaging to comply with the aforesaid collection of Rules, or Code of Laws,—God being our helper." [*Signed by one hundred and forty-five Preachers who were present.*]

The "*Code of Laws*" to which reference is here made, together with the "*Plan of General Pacification*," constitute a CHARTER, by which the People hold from the Preachers their respective rights and privileges: as the Preachers, on their part, are protected in the exercise of their prerogatives, by the special appointment of Mr. Wesley, and the Deed of Declaration enrolled in his Majesty's High Court of Chancery.

These respective Instruments, as they maintain the balance of power between the Preachers and the People, so they will be found to occupy the

most prominent situation under their respective heads, in the following Digest.—We are thus arrived at the limit which includes the second important era of Methodism: a period during which the hopes of its enemies, that it would come to nothing, were disappointed; and the fears of its friends, though they were confident its essential principles were indestructible, yet that its unity might perhaps be lost, were entirely dissipated. The precision which was given to the Laws and Regulations to which both parties cheerfully consented, and the spirit of christian charity in which they have ever since been executed, have most successfully harmonized every part of the system, and rendered its operations more powerful and extensive, than was contemplated, even by those who entertained the most sanguine expectations of its prosperity.

The THIRD EPOCH reaches from the year 1797, to the present period; during which time regulations of the utmost importance, adapted to the enlarged state and prospects of the Connexion, have been adopted and matured. These relate chiefly to the present system of FINANCE, and the constitution of its FOREIGN MISSIONARY SOCIETY. In reference to the former of these, not expediency only, but urgent necessity required an entirely new system. The inconvenience and embarrassment into which the Connexion had frequently been thrown, by the accumulation of debt, sometimes to such a degree as to create considerable alarm, constrained the Conference to direct its special attention, and to employ the utmost skill, not only

to extricate itself from present difficulties, but to make such regulations as should prevent their recurrence for the future.

One of the principal causes of its difficulties arose from the excess of the contingent expenses above the regular income of the Connexion, occasioned by the appointment of Preachers to such Circuits as were unable to meet their deficiencies, the removal of Preachers and their families, and other expenses inseparable from the plan of Itinerancy. Another principal embarrassment arose out the improvident erection of Chapels, in respect either of their magnitude or costliness, or from such changes in the condition of things as greatly reduced their income, or rendered some of them useless. The pecuniary burden of the Trustees, notwithstanding all that had been done to relieve them, by the former plan of soliciting aid for each distressed Chapel separately, still became more and more oppressive; till happily, the formation of the General Chapel Fund provided at once for the immediate exigency of every distressed case, by assisting the Trustees to meet the deficiency of interest upon money borrowed for their respective Chapels; and laid a foundation for the progressive diminution, and ultimate extinction of that portion of the principal, in all cases that require it, which will place every Chapel in the Connexion in easy circumstances.

Whilst this measure has effectually restored confidence throughout the Connexion, by providing for

the relief of every distressed Chapel already built, if they are regularly settled upon the plan of Conference, as expressed in the Deed of Declaration; the institution of the CHAPEL BUILDING COMMITTEE affords security to the Connexion against the recurrence of such embarrassments, occasioned by the imprudent erection of Chapels, as produced only a little time ago, so much anxiety and distress through the Body.

There remained yet one more object, the attainment of which had long been considered most desirable, both as improving the financial system, and as obviating considerable difficulty in the annual appointment of the Preachers. According to former practice, the allowance for the support of Preachers' children whilst at home, was made by the Circuits individually, without any definite scale of apportionment as to the number which they *ought* to support according to their ability; leaving the children thus unprovided for, to receive their allowance from the Fund for contingent expenses. This led to the formation of the CHILDREN'S FUND. The improvement made in this part of the economy consists in the following arrangement: that every District is considered responsible for providing within itself, and by its own local resources, the usual Quarterly allowances for such a number of the Preachers' children, as shall be found, on annual examination and calculation, to be fairly chargeable on the Circuits belonging to that District, according to the principle of proportion to Numbers in Society.

The separation of the concerns of the FOREIGN MISSIONS from the home work, and the constitution of the Wesleyan Missionary Society, form also a distinguishing feature in the third era of Methodism. Previously to the formation of its General Missionary Society, the Foreign Missions had been carried on in common with the other business of the annual Conference, first under the immediate direction of Mr. Wesley, and subsequently under the superintendence of Dr. Coke. As the Missionary work extended, it was found to require a larger and more exact attention, than could be devoted to it, in conjunction with the increasing business of the home department. This led the Conference of 1817 to draw the outline of a plan of a GENERAL WESLEYAN MISSIONARY SOCIETY, which Plan the Executive Committee were directed to take in charge, and to make such additional arrangements as might be necessary for perfecting it, and carrying it into full effect.

The Committee, in pursuance of this direction, presented at the following Conference a Report, containing such General Laws and Regulations for the said Society, as seemed to them best calculated, in the enlarged and enlarging state of the Missionary concerns, to provide for their due management and permanent support. This Report having been read and considered, the Conference resolved,—That it is expedient to adopt some Plan by which the piety, talents, information, and influence of some of our respectable Friends, Members of the

Methodist Society, not being Travelling Preachers, may be brought into co-operation with the exertions of the Preachers, as Members of the Executive Missionary Committee in London; and that the details of the Plan now presented by the London Committee, which Plan includes, among other particulars, a provision for such a co-operation, shall be referred to a Committee of the Conference, who shall examine it, article by article, and report their opinion respecting it, and respecting any additions to it which they may deem necessary.—The Committee thus appointed having met, and recommended, with only a few alterations, chiefly verbal, the Plan presented by the London Committee, the Conference finally resolved unanimously, That the said Plan, as recommended by the Committee who have examined it, be now adopted.

A CENTURY has now nearly elapsed since the establishment of Methodism in this Country, during which period it has been placed in a variety of situations, as it respects the difficulties against which it has had to contend, sometimes from persons who have been in power both in Church and State, and as it respects the various circumstances connected with its internal government, during the three epochs which have been already noticed. The measures to which the Body has found it necessary to have recourse, and the Regulations which have from time to time been adopted, so as to suit the exigencies of the cases which have occurred, modified as they have been by the test of utility, to which they have been constantly submitted, furnish materials of the utmost value

and importance for its preservation and well being, and for its future guidance in difficult circumstances. The entire economy of Methodism, both as to its spiritual and temporal prosperity, may, therefore, now be considered as having attained such a degree of maturity and perfection, as is not likely soon to admit of any material improvement. The present has therefore been considered as a time the most suitable for such a Digest as is here attempted, of those Laws and Regulations, which the experience and wisdom of so many years have accumulated.

☞ In the following Digest the usual method of the Conference, in proposing its Regulations in the form of Question and Answer, has been observed; not merely as preserving the authority entire, but as frequently tending to elucidate the Regulations themselves, by the questions with which they are introduced.

The chronological order of the adoption of the Regulations has also been followed, both as being of easier reference, and as forming a kind of historic notation of the events which gave rise to them.

Wherever the Conference itself has not expressly declared a former regulation to be rescinded, or where it is not obviously and decisively super-

seded by a subsequent Regulation, or by established usage, it has been faithfully preserved; lest, by its omission under the notion of its being obsolete or unoperative, there might be room to suspect, that the Compiler had substituted his individual opinion in place of the decision of the Body.

To prevent, as far as possible, any misconstruction, when the Regulation of a preceding year has been modified by a subsequent one, it has been presented in its former, as well as in its amended state, wherever the one might be capable of casting any light upon the other.

With a view to prevent a multiplication of heads, a few Regulations of a more general character than is specified under the particular denomination, will be found; as under the article *School Fund*, where a few Rules will be met with which regard the more general economy of the Schools.

In the progress of the work it will be found, that many Recommendations and Advices, chiefly of a moral and religious nature, which may be met with under former years, have, for the sake of general utility, been afterwards occasionally embodied by the authority of the Conference in public formularies; as in the instance which occurs under the "*Rules concerning the Chairmen of Districts.*" (No. xx.) In such cases it has been thought adviseable not to omit, in their former situation, such advices and recommendations as the Conference has always been solicitous to render prominent.

In like manner when certain Rules, either on account of their great importance, or in consequence of their having fallen into neglect, have been ordered by the Conference to be brought forward into greater notoriety in a subsequent year, they too, in most instances, will be found to be reprinted in the Digest.

Where a Rule has relation to two distinct Office-bearers, as for instance; when one part of it belongs to the Chairman of a District, and another to the Superintendent of a Circuit, that part which relates to the duty of the Superintendent will be printed under its respective head, as well as in the general Regulation, which also will be found entire in its proper place. Thus each individual will find his whole duty set before him at once, without referring to another place.

S. W.

Woolwich, April 28, 1827.

A STATEMENT

OF THE

PRINCIPAL DOCTRINES

OF

WESLEYAN METHODISM.

A STATEMENT,

&c.

It is intended in this Statement neither to present in detail all the Doctrines of Revelation which are believed by the Methodists, nor all those which they believe in common with Christians in general, nor those only which may be thought to be peculiar to themselves; but to state those which have always had a special prominence amongst them, on account of the great importance which they deem them to have in the conversion of sinners, and the edification of believers. These Doctrines, as they were frequent subjects of investigation in the early days of Methodism, either as having been misunderstood and opposed by other Denominations of christians, or by individuals among themselves who differed in opinion, they consider as having been long ago sufficiently established.

All, therefore, which may be necessary for the present design, is to place these Doctrines in such an order, and in such language as is authorized by the Body. This it is thought may be most satisfactorily and acceptably done, by collecting the decisions to which it has come in its most solemn deliberations, or by giving such statements as occur in the writings of its venerable Founder. To render the authority on which the following compendium rests, unex-

ceptionable, the Doctrines which are here treated of are presented in *the very words* in which they are found in the standard writings of Methodism—words which length of time and the usage of the Body have consecrated. For the sake of authority, the places whence they are derived are referred to in the margin.

The sacred Scriptures, and these only, are the test to which all the Doctrines of Methodism are submitted, and by such an interpretation as is perhaps most conveniently expressed by the term orthodox—*i. e.* such as is for the most part found in the Articles and Homilies of the Church of England; from which, indeed, almost all of them are derived.

ON ORIGINAL SIN.

"ORIGINAL sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, even in them that are regenerated; whereby the lust of the flesh, called in Greek *φρονήμα σαρκὸς*, is not subject to the law of God. And although there is no condemnation for them that believe, yet this lust hath of itself the nature of sin."* The extent of the fall, the astonishing spread of original corruption is such, that by nature, among the thousands and millions of the human race, there is none righteous, no not one.† The

* Wesley's Works, Vol. vii. p. 173. † Vol. ix. p. 218.

consequence of original sin was, that man incurred death of every kind, not only temporal, but also spiritual and eternal. By losing his original righteousness, he became not only mortal as to his body, but also spiritually dead, dead to God, dead in sin: void of that principle which St. Paul terms "the life of God."* "By one man's disobedience, all men were constituted sinners;" "in Adam all died," spiritually died, lost the life and image of God: that fallen, sinful Adam then "begat a son in his own likeness:" nor was it possible he should beget him in any other; for "who can bring a clean thing out of an unclean?" That consequently *we*, as well as other men, "were, by nature, dead in trespasses and sins, without hope, without God in the world," and therefore "children of wrath;" that every man may say, "I was shapen in wickedness, and in sin did my mother conceive me:" that "there is no difference, in that all have sinned, and come short of the glory of God:" of that glorious image of God, wherein man was originally created. And hence, when "the Lord looked down from heaven upon the children of men, he saw they were all gone out of the way, they were altogether become abominable, there was none righteous, no, not one;" none that truly sought after God: just agreeable to this, is what is declared by the Holy Ghost: "God saw," when he looked down from heaven, "that the wickedness of man was great in the earth!" so great, "that every imagination of the thoughts of his heart was only evil continually." This is God's account of man."†

It remains then, that the only true and rational way of accounting for the general wickedness of mankind, in all

* Wesley's Works, Vol. xiv. p. 261. † Vol. vii. p. 289.

ages and nations, is pointed out in these words. In Adam *all die*. In and through their first parent, all his posterity died in a spiritual sense; and they remain wholly 'dead in trespasses and sins,' till the second Adam makes them alive. By this 'one man sin entered into the world and passed upon all men.' And through the infection which they derive from him, all men are and ever were *by nature entirely* 'alienated from the life of God, without hope, without God in the world.'*

ON GENERAL REDEMPTION.

THAT Christ died for all men appears from the following testimonies of the Scriptures. *First*, the Prophet Isaiah saith, "Surely he hath borne our griefs, and carried our sorrows; yet did we esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah liii. 4—6.) Thus Isaiah shows plainly, that the iniquities of all those who went astray, were laid upon Christ. And to him the testimony of all the other prophets agrees: "To him gave all the prophets witness, that through his name whosoever believeth in him

* Wesley's Works, Vol. xiv. p. 76.

shall receive remission of sins." (Acts x. 43.) The same saith that great prophet John the Baptist, who "came to bear witness of the light, that all men through it might believe." (John i. 7.) And again, "Behold," saith he, "the Lamb of God, that taketh away the sin of the world." (ver. 29.) Thus have all the prophets with one consent testified, that God "laid upon Christ the iniquities of all that were gone astray;" that he is, "the Lamb of God, which taketh away the sin of the world;" that "all men through him may believe;" and that "through his name whosoever believeth in him, shall receive remission of sins."

Secondly, the angel of God testified the same thing, saying, "Fear not; for I bring you glad tidings of great joy, which shall be to all people," which were, that there was "born unto them a Saviour, even Christ the Lord." (Luke ii. 10.) By this also it appears, that Christ died for all men. For else it could not have been glad tidings of great joy, to all people; but rather sad tidings to all those for whom he died not.

Thirdly, we come now to the words of Christ himself, and therefore, if his testimony agrees with these, we must needs be convinced that they are true. Now he speaks thus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son to condemn the world, but that the world through him might be saved." (John iii. 14, &c.) Thus we see the words of Christ agree

with the words of the prophets; therefore it must needs be owned that Christ died for all.

Fourthly, And now we will hear what the Apostles say concerning this thing. "The love of Christ," saith the Apostle Paul, "constraineth us, because we thus judge, that if one died for all, then were all dead; and he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." (2 Cor. v. 14, &c.) And to Timothy he saith, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) Again, he saith to Titus, "The grace of God, which bringeth salvation to all men hath appeared." (Tit. ii. 11.) And yet again to the Hebrews, "That he, by the grace of God, should taste death for every man." (Heb. ii. 9.) And to this agreeth St. John, witnessing, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 3.) And again, speaking of himself and the rest of the Apostles, he saith, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." (1 John iv. 14.) Thus we have the testimony of all the Prophets, of the angel of God, of Christ himself, and of his holy Apostles, all agreeing together in one to prove, that Christ died for all mankind.

Additional reasons to prove the same point.—Because there is not one Scripture, from the beginning of Genesis to the end of Revelation, that denies it, either negatively, by saying that *he did not die for all;* or affirmatively, by saying, that *he died only for some*.—Because he himself commanded, that the Gospel should be preached to *every*

creature.—Because he calleth all men every where to repent. Because those who perish are damned for *not believing in the name of the only begotten Son of God,* therefore he must have died for them. Else they would be damned *for not believing a lie.*—Because they which are damned might have been saved. For thus saith the word of God, "They received not the love of the truth that they might be saved. Therefore God shall send them strong delusions, to believe a lie, that they all may be damned." (2 Thess. ii. 10.)—Because some "deny the Lord that bought them, and bring upon themselves swift destruction." But they could not *deny the Lord that bought them,* if he had not bought them at all.

Absurdities that follow from the opinion, that *Christ died only for the elect.*—If Christ died not for all, then unbelief is no sin in them that perish; seeing there is not any thing for those men to believe unto salvation, for whom Christ died not.—If Christ died not for all men, then it would be a sin in the greatest part of mankind to believe he died *for them;* seeing it would be to believe a lie.—If Christ died not for those that are damned, then they are not damned for unbelief. Otherwise, you say, that they are damned for not believing a lie.—If Christ died not for all, then those who obey Christ, by going and preaching the Gospel to every creature, as glad tidings of grace and peace, of great joy *to all people,* do sin thereby, in that they *go to most people* with a lie in their mouth.—If Christ died not for all men, then God is not in earnest in calling "all men every where to repent;" for what good could repentance do those, for whom Christ died not?—If Christ died not for all, then why does he say, "He is not willing that any should perish?" Surely he is willing, yea resolved, that

most men should perish; else he would have died for them also.—How shall "God judge the world by the man Christ Jesus," if Christ did not die for the world? Or how shall he judge them *according to the Gospel*, when there was never any Gospel or mercy for them?*

ON REPENTANCE.

REPENTANCE, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith: fruits meet for it, if there be opportunity.

By *Repentance is meant conviction of sin*, or self-knowledge: That our inmost nature is corrupt, and very far gone from original righteousness, whereby "the flesh lusteth" always "contrary to the Spirit," through that "carnal mind which is enmity against God," which "is not subject to the law of God, neither indeed can be." That we are corrupt in every power, in every faculty of our soul; that we are totally corrupted in every one of them, all the foundations being out of course. The eyes of our understanding are darkened, so that we cannot discern God, or the things of God. The clouds of ignorance and error rest upon us, and and cover us with the shadow of death. We know nothing yet, as we ought to know, neither God, nor the world, nor ourselves. Our will is no longer the will of God, but is utterly perverse and distorted, averse from all good, from

* Wesley's Works Vol. xiv. p. 388—394.

all which God loves, and prone to all evil, to every abomination which God hateth. Our affections are alienated from God, and scattered abroad over all the earth. All our passions, both our desires and aversions, our joys and sorrows, our hopes and fears, are out of frame, are either undue in their degree, or placed on undue objects. So that there is no soundness in our soul; but "from the crown of the head, to the sole of the foot," (to use the strong expression of the Prophet,) there are only "wounds, and bruises, and putrifying sores."

From this evil root springs unbelief, ever departing from the living God: saying, "Who is the Lord, that I should serve him? Tush! Thou God, carest not for it." Hence independence, affecting to be like the Most High; hence pride in all its forms, teaching us to say, "I am rich, and increased in goods, and have need of nothing." From this evil fountain, flow forth the bitter streams of vanity, thirst of praise; ambition, covetousness; the lust of the flesh, the lust of the eye, and the pride of life. From this arise anger, hatred, malice, revenge, envy, jealousy, evil surmisings: from this, all the foolish and hurtful lusts, that now "pierce us through with many sorrows," and, if not timely prevented, will at length "drown our soul in everlasting perdition."

On such branches as these can grow only such fruits as are bitter and evil continually. Of pride cometh contention, vain boasting, seeking and receiving praise of men, and so robbing God of that glory which he cannot give unto another. Of the lust of the flesh, come gluttony or drunkenness, luxury or sensuality: fornication, uncleanness, variously defiling the body, which was designed for a

temple of the Holy Ghost: of unbelief, every evil word and work. Time would fail to reckon up all: all the idle words we have spoken, provoking the Most High, grieving the Holy One of Israel; all the evil works we have done, either wholly evil in themselves, or at least, not done to the glory of God. Our actual sins are more than we are able to express, more than the hairs of our head. Who can number the sands of the sea, or the drops of rain, or our iniquities?

To a lively conviction of our inward and outward sins, of our utter guiltiness and helplessness, must be added suitable affections: sorrow of heart, for having despised our own mercies, remorse, and self-condemnation, having our mouth stopped, shame to lift up our eyes to heaven: fear of the wrath of God abiding on us, of his curse hanging over our head, and of the fiery indignation ready to devour those who forget God, and obey not our Lord Jesus Christ: earnest desire to escape from that indignation, to cease from evil, and learn to do well: for,

Fruits meet for repentance are included in this grace: such are, forgiving our brother, (Matt. vi. 14, 15,) ceasing from evil, (Luke iii. 4, 9, &c.) doing good, using the ordinances of God, (Matt. vii. 7,) and in general obeying him according to the measure of grace which we have received. (Matt. xxv. 29.)*

* Wesley's Works Vol. vii. p. 96, 97, 99. Vol. xii. p. 48.

ON JUSTIFICATION BY FAITH.

JUSTIFICATION is another word for pardon. It is the forgiveness of all our sins, and, what is necessarily implied therein, our acceptance with God. The price whereby this hath been procured for us, (commonly termed the *meritorious cause* of our justification) is the blood and righteousness of Christ; or, to express it a little more clearly, all that Christ hath done and suffered for us, till he "poured out his soul for the transgressors." The immediate effects of justification are, the peace of God, a "peace which passeth all understanding," and a "rejoicing in hope of the glory of God, with joy unspeakable and full of glory."

And at the same time that we are justified, yea, in that very moment, *sanctification* begins. In that instant, we are "born again, born from above, born of the Spirit." This is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel "the love of God shed abroad in our heart, by the Holy Ghost, which is given unto us," producing love to all mankind, and more especially to the children of God: expelling the love of the world, the love of pleasure, of ease, of honour, of money; together with pride, anger, self-will, and every other evil temper; in a word, changing the *earthly, sensual, devilish mind*, into "the mind which was in Christ Jesus."*

Three things must go together in our justification: upon God's part, his great mercy and grace; upon Christ's part, the satisfaction of God's justice, by the offering of his body,

* Wesley's Works Vol. vii. p. 308.

and shedding his blood, and fulfilling the law of God perfectly; and upon our part, true and living faith in the merits of Jesus Christ. So that in our justification there is not only God's mercy and grace, but his justice also. And so the grace of God does not shut out the righteousness of God in our justification, but only shuts out the righteousness of man, that is, the righteousness of our works.

And therefore St. Paul requires nothing on the part of man, but only a true and living faith. Yet this faith does not shut out repentance, hope, and love, which are joined with faith in every man that is justified. But it shuts them out from the office of justifying. So that although they are all present together in him that is justified, yet they justify not altogether. Neither does faith shut out good works, necessarily to be done afterwards. But we may not do them to this intent, To be justified by doing them. Our justification comes freely, of the mere mercy of God. For whereas all the world was not able to pay any part towards their ransom, it pleased him, without any of our deserving, to prepare for us Christ's body and blood, whereby our ransom might be paid, his law fulfilled, and his justice satisfied. Christ therefore is now the righteousness of all them that truly believe in him. He for them paid the ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every believer may be called a fulfiller of the law.

But let it be observed, the true sense of those words, "We are justified by faith in Christ only," is not, that this our own act, To believe in Christ, or this our faith which is within us, justifies us, (for that were, to account ourselves to be justified by some act or virtue that is within

us:) but that although we have faith, hope, and love within us, and do ever so many good works, yet we must renounce the merit of all, of faith, hope, love, and all other virtues and good works, which we either have done, shall do, or can do, as far too weak to deserve our justification: for which therefore we must trust only in God's mercy, and the merits of Christ. For it is he alone that taketh away our sins. To him alone are we to go for this; forsaking all our virtues, good words, thoughts, and works, and putting our trust in Christ only.

In strictness, therefore, neither our faith nor our works justify us, i. e. deserve the remission of our sins. But God himself justifies us, of his own mercy, through the merits of his Son only. Nevertheless, because by faith we embrace the promise of God's mercy, and of the remission of our sins, therefore the Scripture says, That faith does justify, yea, faith without works. And it is all one to say, faith without works, and faith alone justifies us, therefore the ancient Fathers from time to time speak thus: faith alone justifies us. And we receive faith through the only merits of Christ, and not through the merit of any virtue we have, or work we do: therefore in that respect we renounce, as it were again, faith, works, and all other virtues. For our corruption through original sin is so great, that all our faith, charity, words, and works, cannot merit or deserve any part of our justification for us. And therefore we thus speak, humbling ourselves before God, and giving Christ all the glory of our justification.

But it should also be observed, What that faith is, whereby we are justified. Now that faith which brings not forth good works, is not a living faith, but a dead and

devilish one. For even the devils believe, "That Christ was born of a virgin, that he wrought all kind of miracles, declaring himself to be very God, that for our sakes he died and rose again, and ascended into heaven, and at the end of the world shall come again, to judge the quick and the dead." This the devils believe, and so they believe all that is written in the Old and New Testament. And yet still, for all this faith, they are but devils. They remain still in their damnable estate, lacking the true christian faith.

The true christian faith is, not only to believe that the Holy Scriptures and the articles of our faith are true, but also to have a sure trust and confidence to be saved from everlasting damnation by Christ, whereof doth follow a loving heart to obey his commandments. And this faith neither any devil hath, nor any wicked man. No ungodly man hath or can have this sure trust and confidence in God, that by the merits of Christ his sins are forgiven, and he reconciled to the favour of God.*

Justifying faith then implies, not only a divine ἔλεγχος, (evidence or conviction) that God was in Christ "reconciling the world unto himself." but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.†

* Wesley's Works Vol. xi. pp. 414—416. † Vol. xii. p. 49.

ON THE WITNESS OF THE SPIRIT.

WHAT is the "*Witness* or *Testimony* of God's Spirit," which by St. Paul is said to be super-added to and conjoined with "the testimony of our own Spirit? (Rom. viii. 16.) How does he "bear witness with our spirit that we are the children of God?"—It is hard to find words in the language of men, to explain "the deep things of God." Indeed, there are none that will adequately express, what the children of God experience. But perhaps one might say, (desiring any who are taught of God, to correct, to soften, or strengthen the expression,) The testimony of the Spirit, is an inward impression on the soul, whereby the Spirit of God directly "witnesses to my spirit, that I am a child of God;" that Jesus Christ hath loved me, and given himself for me: and that all my sins are blotted out, and I, even I, am reconciled to God.

That this "Testimony of the Spirit of God" must needs, in the very nature of things, be antecedent to the "Testimony of our own spirit," may appear from this single consideration. We must be holy of heart, and holy in life, before we can be conscious that we are so; before we can have "the testimony of our spirit," that we are inwardly and outwardly holy. But we must love God, before we can be holy at all; this being the root of all holiness. Now we cannot love God, till we know he loves us. "We love him because he first loved us." And we cannot know his pardoning love to us, till his Spirit witnesses it to our spirit. Since therefore this "testimony of his Spirit" must precede the love of God and all holiness, of consequence it must precede our inward consciousness

thereof, or, the "testimony of our spirit" concerning them.

Then, and not till then, when the Spirit of God beareth that witness to our spirit, "God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee from thy sins in his blood:" "we love God, because he first loved us," and for his sake we *love our brother also.* And of this we cannot but be conscious to ourselves: "we know the things that are freely given to us of God." We know that we love God and keep his commandments. And "hereby also we know that we are of God." This is that testimony of our own spirit; which, so long as we continue to love God and keep his commandments, continues joined with the testimony of God's Spirit, "that we are the children of God."

It is not to be understood by any means, by any thing which has been spoken concerning it, to exclude the operation of the Spirit of God, even from the "testimony of our own spirit." In no wise. It is he that not only worketh in us every manner of thing that is good, but also shines upon his own work, and clearly shows what he has wrought. Accordingly, this is spoken of by St. Paul, as one great end of our receiving the Spirit, "That we may know the things which are freely given to us of God:" that he may strengthen the testimony of our conscience, touching our "simplicity and godly sincerity," and give us to discern in a fuller and stronger light, that we now do the things which please him.

Should it be enquired, How does the Spirit of God "bear

witness with our spirit, that we are the children of God," so as to exclude all doubt, and evidence the reality of our sonship? The answer is clear, from what has been observed above. And first, as to the witness of our spirit. The soul as intimately and evidently perceives, when it loves, delights. and rejoices in God, as when it loves and delights in any thing on earth. And it can no more doubt whether it loves, delights, and rejoices or not, than whether it exists or not. If therefore this be just reasoning—

He that now loves God, that delights and rejoices in him, with a humble joy, a holy delight, and an obedient love, is a child of God:

But I thus love, delight, and rejoice in God;

Therefore I am a child of God.

Then a christian can in no wise doubt of his being a child of God. Of the former proposition, he has as full an assurance as he has that the Scriptures are of God. And of his thus loving God, he has an inward proof, which is nothing short of self-evidence. Thus, "the testimony of our own spirit," is with the most intimate conviction manifested to our hearts, in such a manner, as beyond all reasonable doubt, to evince the reality of our sonship.

The *manner* how the divine testimony is manifested to the heart, we do not take in hand to explain. Such knowledge is too wonderful and excellent for us: we cannot attain unto it. The wind bloweth: we hear the sound thereof. But we cannot tell "how it cometh, or whither it goeth." As no one knoweth the things of a man, save the spirit of a man that is in him: so the *manner* of the things of God knoweth no one, save the Spirit of God. But the fact we know: namely, that the Spirit of God does

give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt of the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams.*

ON CHRISTIAN PERFECTION.

Christian Perfection does not imply (as some men seem to have imagined) an exemption either from ignorance, or mistake, or infirmities, or temptations. Indeed, it is only another term for holiness. They are two names for the same thing. Thus, every one that is holy, is, in the Scripture sense, perfect. We may yet observe, that neither in this respect is there any absolute perfection on earth. There is no *perfection of degrees*, as it is termed; none which does not admit of a continual increase. So that how much soever any man has attained, or in how high a degree soever he is perfect, he has still need to *grow in grace*, and daily to advance in the knowledge and love of God.†—But we fix this conclusion, in conformity to the whole tenor of the New Testament, That *a Christian is so far perfect as not to commit sin.* This is the glorious privilege of every Christian, yea, though he be but *a babe in Christ.* But it is only of those who *are strong* in the Lord, "and have overcome the wicked one," or rather of those who "have known him that is from the beginning,"

* Wesley's Works Vol. vii. pp. 137—140. † Vol. viii. p. 219.

that it can be affirmed they are in such a sense perfect, as to be freed from evil thoughts, and evil tempers.

First, from all evil or sinful thoughts. But here let it be observed, that thoughts concerning evil, are not always evil thoughts: that a thought concerning sin, and a sinful thought, are widely different. A man, for instance, may think of a murder which another has committed, and yet this is no evil or sinful thought. So our blessed Lord himself, doubtless thought of, or understood the thing spoken by the devil, when he said, "All this will I give thee, if thou wilt fall down and worship me." Yet had he no evil or sinful thought, nor indeed was capable of having any. And even hence it follows, that neither have real christians. For "every one that is perfect is as his Master." (Luke vi. 40.) Therefore, if he were free from evil or sinful thoughts, so are they likewise.

And, indeed, whence should evil thoughts proceed, in the servant who is *as his master?* "Out of the heart of man [*if at all*] proceed evil thoughts." (Mark vii. 21.) If, therefore, his heart be no longer evil, then evil thoughts can no longer proceed out of it. If the tree were corrupt, so would be the fruit; but the tree is good. The fruit, therefore, is good also. (Matt. xii. 33.) Our Lord himself bearing witness, "Every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit, as a corrupt tree cannot bring forth good fruit." (Matt. vii. 17, 18.)

The same happy privilege of real christians, St. Paul asserts from his own experience. "The weapons of our warfare," saith he, "are not carnal, but mighty, through God, to the pulling down of strong holds, casting down

imaginations," [or *reasonings* rather, for so the word λογισμὸυς signifies; all the reasonings of pride and unbelief against the declarations, promises, or gifts of God;] "and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 4, &c.)

Secondly, from evil tempers. This is evident from the above-mentioned declaration of our Lord himself: "The disciple is not above his master; but every one that is perfect shall be as his master." He had been delivering just before, some of the sublimest doctrines of christianity, and some of the most grievous to flesh and blood. "I say unto you, love your enemies, do good to them which hate you: and unto him that smiteth thee on the one cheek, offer also the other." Now these he well knew the world would not receive; and, therefore, immediately adds, "Can the blind lead the blind? Will they not both fall into the ditch?" As if he had said, "Do not confer with flesh and blood touching these things, with men void of spiritual discernment, the eyes of whose understanding God hath not opened, lest they and you perish together." In the next verse he removes the two grand objections, with which these wise fools meet us at every turn, "These things are too grievous to be borne," or, "They are too high to be attained:" Saying, "The disciple is not above his master:" therefore, if I have suffered, be content to tread in my steps. And doubt ye not then, but I will fulfil my word: "For every one that is perfect, shall be as his master." But his master was free from all sinful tempers. So, therefore, is his disciple, even every real christian.

Thus doth Jesus "save his people from their sins;" and

not only from outward sins, but also from the sins of their hearts; from evil thoughts, and from evil tempers. "True," say some, "we shall thus be saved from our sins; but not till death, not in this world." But how are we to reconcile this with the express words of St. John? "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world." The apostle here, beyond all contradiction, speaks of himself and other living christians, of whom (as though he had foreseen this very evasion, and set himself to overturn it from the foundation) he flatly affirms, that not only at, or after death, but *in this world*, they are as their master. (1 John iv. 17.)*

But do those who are justified, *gradually* die to sin and grow in grace, till at, or perhaps a little before death, God perfects them in love? We believe this is the case of most, but not of all. God usually gives a considerable *time* for men to receive *light*, to grow in *grace*, to *do and suffer* his will, before they are either justified or sanctified. But he does not invariably adhere to this. Sometimes he *cuts short his work*. He does the work of many years in a few weeks: perhaps in a week, a day, an hour. He justifies or sanctifies both those who have *done* or *suffered* nothing, and who have not had *time* for a gradual growth either in *light* or grace. "And may he not do what he will with his own? Is thine eye evil because he is good?" It need not therefore be affirmed over and over, and proved by forty texts of Scripture, either that most men are perfected in love *at last*, that there is a *gradual work* of God in the soul; or that, generally speaking, it is a *long time*, even many years before sin is destroyed. All this we know. But we know like-

* Wesley's Works, Vol. viii. p. 231, 232, 233.

wise, that God *may*, with man's good leave, *cut short his work* in whatever degree he pleases, and do the usual work of many years in a moment. He does so in many instances. And yet there is a *gradual* work, both before and after that moment. So that one may affirm, the work is *gradual*, another, it is *instantaneous*, without any manner of contradiction.*

Can those who are perfect in love fall from this state? We are well assured they can. Matter of fact puts this beyond dispute. Formerly we thought one saved from sin could not fall. Now, we know the contrary. We are surrounded with instances of those, who lately experienced all that we mean by perfection. They had both the *fruit* of the Spirit and the *witness*. But they have now lost both. Neither does any one stand, by virtue of any thing that is implied in the *nature* of the state. There is no such *height* or *strength* of holiness as it is impossible to fall from. If there be any that *cannot fall*, this wholly depends on the promise and faithfulness of God. That those who fall from this state may recover it, we have many instances. Nay, it is an exceeding common thing for persons to lose it more than once before they are established therein.†

How are we to wait for this change? Not in careless indifference, or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it in

* Wesley's Works, Vol. xi. p. 224. † Vol. xi. p. 228.

any other way, (yea, or of keeping it when it is attained, when he has received it even in the largest measure,) he deceiveth his own soul. It is true we receive it by *simple faith*. But God does not, will not give that faith, unless we seek it with all diligence, in the way which he hath ordained.*

ON THE PERSEVERANCE OF THE SAINTS.

By the Saints is understood, those who are holy or righteous, in the judgment of God himself: those who are endued with the faith that purifies the heart, that produces a good conscience: those who are grafted into the good olive tree, the spiritual, invisible church: those who are branches of the true vine, of whom Christ says, "I am the vine, ye are the branches:" those who so effectually know Christ, as by that knowledge to have escaped the pollutions of the world; those who see the light of the glory of God in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and fruits of the Spirit; those who live by faith in the Son of God; those who are sanctified by the blood of the covenant: those to whom all, or any of these characters belong, are intended by the term Saints.

Can any of these fall away? By *falling away*, is meant,

* Wesley's Works, Vol. xi. p. 200.

not barely falling into sin. This it is granted, they may. But can they fall *totally*? Can any of these so fall from God, as to perish everlastingly?* Arguments from experience alone will never determine this point. They can only prove thus much, on the one hand, that our Lord is exceeding patient, that he is peculiarly unwilling any believer should perish; that he bears long, very long with all their follies, waiting to be gracious, and to heal their backslidings; and that he does actually bring back many lost sheep, who, to man's apprehensions, were irrecoverable: but all this does not amount to a convincing proof, that no believer can or does fall from grace. So that this argument, from experience, will weigh little with those who believe the possibility of falling.

And it will weigh full as little with those who do not. For if you produce ever so many examples of those who were once strong in faith, and are now more abandoned than ever, they will evade it by saying, "O, but they will be brought back; they will not die in their sins." And if they do die in their sins, we come no nearer; we have not gained one point still. For it is easy to say, "They were only hypocrites: they never had true faith." Therefore Scripture alone can determine this question. And Scripture does so fully determine it, that there needs only to set down a very few texts, with some short reflections upon them.†

First, "When the righteous turneth away from his righteousness, and committeth iniquity,—in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Ezekiel xviii. 24.) That this is to

* Wesley's Works, Vol. xiv. p. 412. † Vol. xiv. p. 361.

be understood of eternal death, appears from the 26th verse: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them [*here is temporal death*] for his iniquity that he hath done, he shall die:" *here is death eternal.*

Secondly, "War a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck." (1 Tim. i. 18, 19.) These men (such as Hymeneus and Alexander) had once the faith that purifies the heart, that produces a good conscience: this they once had, or they could not have put it away. They made shipwreck of the faith, which necessarily implies the total and final loss of it. For a vessel once wrecked can never be recovered.

Thirdly, "I am the vine, ye are the branches. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John xv. 6.) Here the persons spoken of, were *in Christ, branches of the true Vine:* some of these branches *abide not in Christ,* but the Father taketh them away: they are *cast forth,* cast out from Christ and his church: they are not only cast forth but *withered;* consequently never grafted in again; nay, they are not only cast forth and withered, but also *cast into the fire:* and they *are burned.*

Fourthly, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one." (John xvii. 11.) Great stress has been laid upon this text: and it has been hence inferred, that *all*

those whom the Father *had given him* (a phrase frequently occurring in this chapter) must infallibly persevere to the end. And yet in the very next verse, our Lord himself declares, that one of *those whom* the Father *had given him*, did not persevere unto the end, but perished everlastingly. His own words are, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." (Verse 12.)

Fifthly, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,—if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. vi. 4, 6.) Must not every unprejudiced person see, the expressions here used are so strong and clear, that they cannot, without gross and palpable wresting, be understood of any but true believers?

Sixthly, "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." (Heb. x. 38.) That is, I will utterly cast him off; and accordingly the drawing back here spoken of, is termed in the verse immediately following, *drawing back unto perdition*. But is the person supposed to draw back the same with him who is said to live by faith? To this it may be answered, can any man draw back from faith who never came to it? But had the text been fairly translated, there had been no pretence for this objection. For the original runs thus: ὁ δίκαιος ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστείληται. If ὁ δίκαιος, the *just man that lives by faith* [so the expression necessarily implies, there being no other *nominative* to the

verb] *draw back, my soul shall have no pleasure in him.* But the apostle adds, "We are not of them who draw back unto perdition." True, but this is so far from contradicting what has been observed before, that it manifestly confirms it. It is a farther proof, that there are those *who draw back unto perdition,* although the apostle was not of that number.

Seventhly, "If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses's law died without mercy under two or three witnesses. Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." (Heb. x. 26—29.) It is undeniably plain—1. That the person mentioned here, was once sanctified by the blood of the covenant. 2. That he afterwards, by known, wilful sin, trod under foot the Son of God: and, 3. That he hereby incurred a sorer punishment than death, namely, death everlasting.

The sum of all is this. If the Scriptures are true, those who are holy or righteous in the judgment of God himself: those who are endued with the faith that purifies the heart, that produces a good conscience: those who are grafted into the good olive tree, the spiritual, invisible church: those who are branches of the true vine, of whom Christ says, I am the vine, ye are the branches: those who so effectually know Christ, as by that knowledge to have escaped the

pollution of the world: those who see the light of the glory of God, in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and of the fruits of the Spirit: those who live by faith on the Son of God: those who are sanctified by the blood of the covenant; may nevertheless so fall from God, as to perish everlastingly. Therefore, "*Let him who standeth take heed lest he fall.*"*

* Wesley's Works, Vol. xiv. p. 428.

A DIGEST

OF

THE LAWS AND REGULATIONS

OF

WESLEYAN METHODISM.

GENERAL PLAN OF THE WORK.

As the entire Body of Wesleyan Methodists is composed of two Orders—the CONFERENCE, and the PEOPLE; it will be convenient to make these the two leading subjects. Next to these will succeed, the FUNDS OF THE CONNEXION; and, lastly, as there are certain Institutions in the Body of a peculiar character, or of a mixed nature, these will be comprehended under the term MISCELLANEOUS.

The Conference.

UNDER this general denomination is here included, the whole body of Travelling Preachers: distinguished, however, either as they compose their ANNUAL ASSEMBLY, or as they sustain their special characters, during the intervals of the Annual Conferences. The special characters relate to the Preachers in respect of their office, either as CHAIRMEN OF DISTRICTS, as SUPERINTENDENTS OF CIRCUITS, or as connected with the WESLEYAN MISSIONARY SOCIETY. The specific duties connected with the combined, and separate characters of the Preachers, under the four-fold distribution just mentioned, will form the First Part of the General Plan.

I. THE CONFERENCE

IN THEIR

ANNUAL ASSEMBLY.

BEFORE entering upon the special Laws and Regulations connected with the characters and offices of the Preachers, and the business of the Annual Conference, it is proper to be made acquainted with the DEED OF DECLARATION—that Instrument which gives a legal specification of the

expression, "*of the Conference of the People called Methodists,*" and whereby alone the Acts and Deeds of the Conference are rendered valid. This Instrument, on account of its great importance to the whole Connexion, may justly be called, the MAGNA CHARTA of Methodism; and is as follows:—

An attested Copy of the Rev. John Wesley's Declaration and Establishment of the Conference of the People called Methodists, enrolled in his Majesty's High Court of Chancery, with Annotations.

TO all to whom these presents shall come, JOHN WESLEY, late of Lincoln-College, *Oxford,* but now of the *City-Road,* London, Clerk, sendeth greeting:

WHEREAS divers buildings commonly called chapels, with a messuage and dwelling-house, or other appurtenances to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed, from time to time, by the said John Wesley to certain persons, and their heirs, in each of the said gifts and conveyances named, which are enrolled in his Majesty's High Court of Chancery, upon the acknowledgment of the said John Wesley, (pursuant to the Act of Parliament in that case made and provided,) UPON TRUST, that the trustees in the said several deeds respectively named, and the survivors of them, and their heirs and assigns, and the trustees for the time being to be elected, as in the said deeds is appointed, should permit and suffer the said John Wesley, and such other person and persons as he should for that purpose from time to time nominate and appoint, at all times during his life, at his will and pleasure, to have and enjoy the free use and benefit

of the said premises, that he the said John Wesley, and such person or persons as he should nominate and appoint, might therein preach and expound God's holy word: And upon further trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons as the said Charles Wesley should for that purpose from time to time nominate and appoint, in like manner during his life—To have, use, and enjoy the said premises respectively for the like purposes aforesaid: and after the decease of the survivor of them, the said John Wesley, and Charles Wesley, then upon further trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being for ever, should permit and suffer such person and persons, and for such time and times as should be appointed at the yearly Conference of the people called Methodists in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid:* and whereas divers persons have in like manner given, or conveyed, many chapels, with messuages and dwelling-houses, or other appurtenances to the same belonging, situate in various parts of Great Britain, and also in Ireland, to certain trustees in each of the said gifts and conveyances respectively named, upon the like trusts, and for the same uses and purposes as aforesaid, (except only that in some of the said gifts and conveyances, no life-estate, or other interest, is therein or thereby given and reserved to the said Charles Wesley:) and whereas, for

* This is only a repetition of that part of the old Deed of Settlement which relates to the Trust. Nor does this Deed alter the old mode of settlement in any respect, but was merely designed to specify who were then the members of the Conference, how the succession should be preserved, and by what regulations the Conference should be governed.

rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same, or interpretation and true meaning thereof, it has been thought expedient by the said John Wesley, on behalf of himself as donor of the several chapels, with the messuages, dwelling-houses, or appurtenances to the same belonging, given or conveyed to the like uses and trusts, to explain the words *Yearly Conference of the people called Methodists*, contained in all the said trust-deeds, and to declare *what persons* are members of the said Conference, and how the *succession* and *identity* thereof is to be continued: *Now therefore these presents witness;* that, for accomplishing the aforesaid purposes, the said John Wesley doth hereby declare, that the Conference of the people called Methodists in London, Bristol, or Leeds, ever since there hath been any yearly Conference of the said people called Methodists, in any of the said places, hath always heretofore consisted of the Preachers and Expounders of God's holy word, commonly called Methodist Preachers, in connexion with, and under the care of the said John Wesley, whom he hath thought expedient, year after year, to summons to meet him, in one or other of the said places of London, Bristol, or Leeds, to advise with them for the promotion of the Gospel of Christ, to appoint the said persons so summoned, and the other Preachers and Expounders of God's holy word, also in connexion with, and under the care of, the said John Wesley, not summoned to the said yearly Conference, to the use and enjoyment of the said chapels and premises so given and conveyed upon trust for the said John Wesley, and such other person and persons as he should appoint during his life as aforesaid; and for the expulsion of unworthy, and admission of new persons under his care, and into his connexion, to be Preachers and Expounders as aforesaid; and also of other persons upon

trial for the like purposes: the names of all which persons so summoned by the said John Wesley, the persons appointed, with the chapels and premises to which they were so appointed, together with the duration of such appointments, and of those expelled, or admitted, into connexion, or upon trial, with all other matters transacted and done at the said yearly Conference, have year by year been printed and published under the title of "Minutes of Conference." *And these presents further witness,* and the said John Wesley doth hereby avouch and further declare, that the several persons herein afternamed, to wit, the said John Wesley and Charles Wesley; Thomas Coke, of the city of London, Doctor of Civil Law, James Creighton, of the same place, Clerk, Thomas Tenant, of the same place, Thomas Rankin, of the same place; Joshua Keighley, of Seven Oaks, in the county of Kent; James Wood, of Rochester, in the said county of Kent; John Booth, of Colchester, Thomas Cooper, of the same place; Richard Whatcoat, of Norwich; Jeremiah Brettell, of Lynn, in the county of Norfolk, Jonathan Parkin, of the same place; Joseph Pescod, of Bedford; Christopher Watkins, of Northampton, John Barber, of the same place; John Broadbent, of Oxford, Joseph Cole, of the same place; Jonathan Cousins, of the city of Gloucester, John Brettell, of the same place; John Mason, of Salisbury, George Story, of the same place; Francis Wrigley, of St. Austell, in the county of Cornwall; William Green, of the city of Bristol; John Moon, of Plymouth-Dock, James Hall, of the same place; James Thom, of St. Austell aforesaid; Joseph Taylor, of Redruth, in the said county of Cornwall; William Hoskins, of Cardiff, Glamorganshire; John Leech, of Brecon, William Saunders, of the same place; Richard Rodda, of Birmingham; John Fenwick, of Burslem, Staffordshire, Thomas

Hanby, of the same place; James Rogers, of Macclesfield, Samuel Bardsley, of the same place; John Murlin, of Manchester, William Percival, of the same place; Duncan Wright, of the city of Chester, John Goodwin, of the same place; Parson Greenwood, of Liverpool, Zechariah Yewdal, of the same place, Thomas Vasey, of the same place; Joseph Bradford, of Leicester, Jeremiah Robertshaw, of the same place; William Myles, of Nottingham; Thomas Longley, of Derby; Thomas Taylor, of Sheffield, William Simpson, of the same place; Thomas Carlill, of Grimsby, in the county of Lincoln, Robert Scott, of the same place, Joseph Harper, of the same place; Thomas Corbett, of Gainsborough, in the said county of Lincoln, James Ray, of the same place; William Thompson, of Leeds, in the county of York, Robert Roberts, of the same place, Samuel Bradburn, of the same place; John Valton, of Birstal, in the said county, John Allen, of the same place, Isaac Brown, of the same place; Thomas Hanson, of Huddersfield, in the said county, John Shaw, of the same place; Alexander Mather, of Bradford, in the said county; Joseph Benson, of Halifax, in the said county, William Dufton, of the same place; Benjamin Rhodes, of Keighley, in the said county; John Easton, of Colne, in the county of Lancaster, Robert Costerdine, of the same place; Jasper Robinson, of the Isle of Man, George Button, of the same place; John Pawson, of the city of York; Edward Jackson, of Hull; Charles Atmore, of the said city of York; Launcelot Harrison, of Scarborough; George Shadford, of Hull aforesaid; Barnabas Thomas, of the same place; Thomas Briscoe, of Yarm, in the said county of York, Christopher Peacock, of the same place; William Thom, of Whitby, in the said county of York, Robert Hopkins, of the same place; John Peacock, of Barnard Castle; William Collins, of Sunder-

land; Thomas Dixon, of Newcastle-upon-Tyne, Christopher Hopper, of the same place, William Boothby, of the same place; William Hunter, of Berwick-upon-Tweed; Joseph Saunderson, of Dundee, Scotland, William Warrener, of the same place; Duncan M'Allum, of Aberdeen, Scotland; Thomas Rutherford, of the city of Dublin, in the kingdom of Ireland, Daniel Jackson, of the same place; Henry Moore, of the city of Cork, Ireland, Andrew Blair, of the same place; Richard Watkinson, of Limerick, Ireland; Nehemiah Price, of Athlone, Ireland; Robert Lindsay, of Sligo, Ireland; George Brown, of Clones, Ireland; Thomas Barber, of Charlemount, Ireland; Henry Foster, of Belfast, Ireland, and John Crook, of Lisburn, Ireland, Gentlemen, being Preachers and Expounders of God's holy word, under the care and in connexion with, the said John Wesley, have been, and now are, and do, on the day of the date hereof, constitute *the members of the said Conference*, according to the true intent and meaning of the said several gifts and conveyances, wherein the words *Conference of the People called Methodists* are mentioned and contained. And that the said several persons before-named, and their successors for ever, to be chosen as herein after-mentioned, are and shall for ever be construed, taken, and be *the Conference of the People called Methodists*. Nevertheless upon the terms, and subject to the regulations herein after prescribed, that is to say,

First, That the members of the said Conference, and their successors for the time being for ever, shall assemble once in every year, at London, Bristol, or Leeds, (except as after-mentioned) for the purposes aforesaid; and the time and place of holding every subsequent Conference shall be appointed at the preceding one; save that the next

Conference after the date hereof shall be holden at Leeds, in Yorkshire, the last Tuesday in July next.

Second, The act of the majority in number of the Conference assembled as aforesaid shall, be had, taken, and be the act of the whole Conference; to all intents, purposes, and constructions whatsoever.

Third, That after the Conference shall be assembled as aforesaid, they shall first proceed to fill up all the vacancies occasioned by death, or absence, as after-mentioned.

Fourth, *No act of the Conference assembled as aforesaid, shall be had, taken, or be the act of the Conference, until forty of the members thereof are assembled, unless reduced under that number by death since the prior Conference, or absence, as after-mentioned; nor until all the vacancies occasioned by death, or absence, shall be filled up by the election of new members of the Conference, so as to make up the number of one hundred, unless there be not a sufficient number of persons objects of such election: and during the assembly of the Conference, there shall always be forty members present at the doing of any act, save as aforesaid, or otherwise such act shall be void.

Fifth, The duration of the yearly assembly of the Conference shall not be less than five days, nor more than three weeks,† and be concluded by the appointment of the

* This regulation tends to prevent any small party of designing men from executing clandestine measures, as does the regulation which obliges every Conference to fix, in the year preceding, the time of the meeting of the Conference in the year ensuing.

† Otherwise the Conference might continue to sit till the circuits were materially injured by the absence of so many of the preachers.

Conference, if under twenty-one days; or otherwise the conclusion thereof shall follow of course at the end of the said twenty-one days; the whole of all which said time of the assembly of the Conference shall be had, taken, considered, and be the yearly Conference of the people called Methodists, and all such acts of the Conference during such yearly assembly thereof shall be the acts of the Conference, and none others.

Sixth, Immediately, after all the vacancies occasioned by death, or absence, are filled up by the election of new members as aforesaid, the Conference shall choose a President, and Secretary, of their assembly, out of themselves, who shall continue such until the election of another President, or Secretary, in the next or other subsequent Conference; and the said President shall have the privilege and power of two members in all acts of the Conference during his presidency, and such other powers, privileges, and authorities, as the Conference shall from time to time see fit to entrust into his hands.

Seventh, Any member of the Conference absenting himself from the yearly assembly thereof for two years successively, without the consent or dispensation of the Conference, and being not present on the first day of the third yearly assembly thereof at the time and place appointed for the holding of the same, shall cease to be a member of the Conference from and after the said first day of the said third yearly assembly thereof, to all intents and purposes, as though he was naturally dead. But the Conference shall and may dispense with, or consent to, the absence of any member from any of the said yearly assemblies, for any cause which the Conference may see fit or necessary, and

such member, whose absence shall be so dispensed with, or consented to by the Conference, shall not by such absence cease to be a member thereof.

Eighth, *The Conference shall and may expel, and put out from being a member thereof, or from being in connexion therewith, or from being upon trial, any person member of the Conference, admitted into connexion, or upon trial, for any cause which to the Conference may seem fit or necessary; and every member of the Conference so expelled and put out shall cease to be a member thereof to all intents and purposes, as though he was naturally dead. And the Conference, immediately after the expulsion of any member thereof as aforesaid, shall elect another person to be a member of the Conference, in the stead of such member so expelled.

Ninth, The Conference shall and may admit into connexion with them, or upon trial, any person or persons whom they shall approve, to be Preachers and Expounders of God's holy word, under the care and direction of the Conference, the name of every such person or persons so admitted into connexion, or upon trial as aforesaid, with the time and degrees of the admission, being entered in the journals or minutes of the Conference.

Tenth, No person shall be elected a member of the Conference, who hath not been admitted into connexion with the Conference as a Preacher and Expounder of God's holy word, as aforesaid, for twelve months.

* This is the only power which Mr. Wesley has ever exercised, and must be invested in the Conference after his decease, to enable them to preserve the body pure.

Eleventh, The Conference shall not, nor may nominate or appoint any person to the use and enjoyment of, or to Preach and Expound God's holy word in any of the chapels and premises so given or conveyed, or which may be given or conveyed upon the trusts aforesaid, who is not either a member of the Conference, or admitted into connexion with the same, or upon trial, as aforesaid; nor appoint any person for more than three years successively to the use and enjoyment of any chapels and premises already given, or to be given or conveyed upon the trusts aforesaid, except ordained ministers of the Church of England.

Twelfth, That the Conference shall and may appoint the place of holding the yearly assembly thereof at any other city, town, or place, than London, Bristol, or Leeds when it shall seem expedient so to do.

Thirteenth, And, for the convenience of the chapels and premises already, or which may hereafter be given or conveyed upon the trusts aforesaid, situate in Ireland, or other parts out of the kingdom of Great Britain, the Conference shall and may, when, and as often as it shall seem expedient, but not otherwise, appoint and delegate any member, or members of the Conference, with all or any of the powers, privileges, and advantages herein before contained or vested in the Conference; and all and every the acts, admissions, expulsions, and appointments whatsoever of such member or members of the Conference so appointed and delegated as aforesaid, the same being put into writing, and signed by such delegate or delegates, and entered in the journals or minutes of the Conference, and subscribed, as after-mentioned, shall be deemed, taken, and be, the acts, admissions, expulsions, and appointments of the Conference, to all

intents, constructions, and purposes whatsoever, from the respective times when the same shall be done by such delegate or delegates, notwithstanding any thing herein contained to the contrary.

Fourteenth, *All resolutions and orders touching elections, admissions, expulsions, consents, dispensations, delegations, or appointments, and acts whatsoever of the Conference, shall be entered and written in the journals or minutes of the Conference, which shall be kept for that purpose, publicly read, and then subscribed by the President and Secretary thereof for the time being, during the time such Conference shall be assembled; and when so entered and subscribed, shall be had, taken, received, and be the acts of the Conference; and such entry and subscription, as aforesaid, shall be had, taken, received, and be evidence of all and every such acts of the said Conference, and of their said delegates, without the aid of any other proof; and whatever shall not be so entered and subscribed, as aforesaid, shall not be had, taken, received, or be the act of the Conference: and the said President and Secretary are hereby required and obliged to enter and subscribe as aforesaid, every act whatever of the Conference.

Lastly, †Whenever the said Conference shall be reduced under the number of forty members, and continue so reduced

* This regulation is necessary, for the preservation of order.

† By this rule care is taken, as far as possible, that the chapels be ever applied to their original design, as places of divine worship, as it enacts, That the Trustees respectively shall have full power to nominate Preachers for the chapels for ever, if the members of the Conference so far neglect their duty, that forty of them be not assembled *for three years successively*, at the usual time of holding the Conference, and at the places appointed by the preceding Conferences.

for three yearly assemblies thereof successively, or whenever the members thereof shall decline or neglect to meet together annually for the purposes aforesaid, during the space of three years, that then, and in either of the said events, the Conference of the people called Methodists shall be extinguished, and all the aforesaid powers, privileges, and advantages shall cease; and the said chapels and premises, and all other chapels and premises, which now are, or hereafter may be settled, given, or conveyed, upon the trusts aforesaid, shall vest in the trustees for the time being of the said chapels and premises respectively, and their successors for ever; *upon trust* that they, and the survivors of them, and the trustees for the time being, do, shall, and may, appoint such person and persons to preach and expound God's holy word therein, and to have the use and enjoyment thereof for such time, and in such manner, as to them shall seem proper.

*Provided always, that nothing herein contained shall extend, or be construed to extend, to extinguish, lessen, or abridge the life-estate of the said John Wesley, and Charles Wesley, or either of them, of and in any of the said chapels and premises, or any other chapels and premises wherein they the said John Wesley, and Charles Wesley, or either of them, now have, or may have, any estate or interest, power or authority whatsoever. In witness whereof the

* The word *life-estate*, which has been exceedingly misunderstood by many, and which is a common term in law, means no more than the exercise of all the powers during Mr. Wesley's life, which had been already vested in him by former deeds, or should be by future deeds. It was not in his power to give himself any further rights or privileges in the chapels, than those which the trust-deeds of each chapel respectively invested him with. The clause amounts merely to a reservation of his former powers, and not to an addition of any new right or privilege whatsoever.

said John Wesley hath hereunto set his hand and seal, the twenty-eighth day of February, in the twenty-fourth year of the reign of our Sovereign Lord George the Third, by the grace of God, of Great Britain, France, and Ireland, king, defender of the faith, and so forth, and in the year of our Lord one thousand seven hundred and eighty-four.

JOHN (Seal) WESLEY.

Sealed and delivered (being first duly stamped) in the presence of

WILLIAM CLULOW, Quality-court, Chancery-lane, London.

RICHARD YOUNG, Clerk to the said William Clulow.

The above is a true copy of the original deed, which is enrolled in Chancery, and was therewith examined by us,

WILLIAM CLULOW.

RICHARD YOUNG.

As there are certain particulars contained in MR. WESLEY'S WILL, which refer to the above DEED OF DECLARATION, and to other parts of the economy of Methodism; this is, perhaps, the most suitable place for its insertion.

MR. WESLEY'S LAST WILL AND TESTAMENT.

In the name of God, Amen!

I JOHN WESLEY, Clerk, some time Fellow of Lincoln-College, Oxford, revoking all others, appoint this to be my last Will and Testament.

I give all my books now on sale, and the copies of them (only subject to a rent charge of 85*l.* a year to the widow and children of my brother*) to my faithful friends, John Horton, Merchant, George Wolff, Merchant, and William Marriott, Stockbroker, all of London, in trust for the general fund of the Methodist Conference in carrying on the work of God by Itinerant Preachers: on condition that they permit the following committee, Thomas Coke, James Creighton, Peard Dickenson, Thomas Rankin, George Whitfield, and the London Assistant for the time being, still to superintend the printing press, and to employ Hannah Paramore and George Paramore, as heretofore, unless four of the Committee judge a change to be needful.

I give the books, furniture, and whatever else belongs to me in the three houses at Kingswood, in trust to Thomas Coke, Alexander Mather, and Henry Moore, to be still employed in teaching and maintaining the children of poor Travelling Preachers.

I give to Thomas Coke, Doctor John Whitehead, and Henry Moore, all the books which are in my study and bedchamber at London, and in my studies elsewhere, in trust for the use of the Preachers who shall labour there from time to time.

I give the coins, and whatever else is found in the drawer of my bureau at London, to my dear granddaughters Mary and Jane Smith.

I give all my manuscripts to Thomas Coke, Doctor

* It was found upon inquiry that the principal sum due was £1600.

Whitehead, and Henry Moore, to be burnt or published, as they see good.

I give whatever money remains in my bureau and pockets at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown.

I desire my gowns, cassocks, sashes, and bands, may remain at the Chapel for the use of the Clergymen attending there.

I desire the London Assistant for the time being to divide the rest of my wearing apparel between those four of the Travelling Preachers that want it most; only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend Joseph Bradford; my gold seal to Eliz. Ritchie.

I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and the money to be divided, one half to Hannah Abbott, and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of books, I bequeath to my dear sister Martha Hall, (if alive) 40*l.*, to Mr. Creighton aforesaid, 40*l.*, and to the Rev. Mr. Heath, 60*l.*

And whereas I am empowered by a late Deed to name the persons who are to preach in the New Chapel at London, (the Clergymen for a continuance) and by another Deed to name a Committee for appointing Preachers in the New Chapel at Bath, I do hereby appoint John Richardson, Thomas Coke, James Creighton, Peard Dickenson, Clerks; Alexander Mather, William Thompson, Henry Moore,

Andrew Blair, John Valton, Joseph Bradford, James Rogers, and William Myles, to preach in the New Chapel at London, and to be the Committee for appointing Preachers in the New Chapel at Bath.

I likewise appoint Henry Brooke, Painter, Arthur Keen, Gent. and William Whitestone, Stationer, all of Dublin, to receive the annuity of 5*l.* (English) left to Kingswood School by the late Roger Shiel, Esq.

I give 6*l.* to be divided among the six poor men, named by the Assistant, who shall carry my body to the grave, for I particularly desire there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my Executors in the name of God, punctually to observe this.

Lastly, I give to each of those Travelling Preachers who shall remain in the Connexion six months after my decease, as a little token of my love, the eight volumes of sermons.

I appoint John Horton, George Wolff, and William Marriott, aforesaid, to be the Executors of this my last Will and Testament, for which trouble they will receive no recompence till the resurrection of the just.

Witness my hand and seal, the 20th day of February, 1789. JOHN WESLEY, (Seal.)

Signed, sealed, and delivered by the said Testator as and for his last Will and Testament, in the presence of us,

WILLIAM CLULOW,
ELIZABETH CLULOW.

Should there be any part of my personal estate undisposed of by this my Will, I give the same unto my two nieces, E. Ellison, and S. Collet, equally.

JOHN WESLEY.

WILLIAM CLULOW,
ELIZABETH CLULOW.

Feb. 25, 1789.

I give my types, printing-presses, and every thing pertaining thereto, to Mr. Thomas Rankin, and Mr. George Whitfield, in trust for the use of the Conference.

JOHN WESLEY.

IN the above WILL it will be seen, that Mr. Wesley, in accordance with the preceding DEED, specially provided for the supply of the New Chapel in London, and the New Chapel in Bath, by nominating certain Preachers to officiate in the former, and to constitute a Committee for appointing Preachers to officiate in the latter. As this, however, was an occasion of uneasiness to several of the Preachers, after considerable conversation it was agreed, in order to remove every ground of dissatisfaction, and to promote and perpetuate good will and harmony among the Brethren, that the Preachers specified in the WILL for the above purposes, should be requested to use the authority thus vested in them, in entire subservience to the Conference. To this request they accordingly agreed, and the following Declaration was enrolled in the Journal of the Conference, and signed (with the exception of MR. RICHARDSON, who was not present) by each of those Preachers, as follows:—

"We, the underwritten, being appointed by the Will of the late Rev. John Wesley, as a Committee to preach in, and appoint Preachers for the New Chapel, in the City Road, London; and also the Methodist Chapel in King Street, in Bath: Do engage, that we will use all the rights and privileges given us by Mr. Wesley, in the present instance, in entire subservience to the Conference.

Thomas Coke, ...	Andrew Blair,
James Creighton,	John Valton,
Peard Dickenson,	Joseph Bradford,
Alexander Mather,	James Rogers,
William Thompson,	William Myles."
Henry Moore,	

1791.

The next public document which claims attention,—*that* by which the special character and work of the Preachers are defined, and which contains most of the Rules whereby they consent to be governed, is generally called the "*Large Minutes;*" described in the Preface, (pp. iv, v.) They are here subjoined:—

LARGE MINUTES.

Minutes of several Conversations, between the Rev. John Wesley, A.M., and others. From the Year 1744 *to the Year* 1789.

It is desired, That all things be considered as in the immediate presence of God.

That every person speak freely whatever is in his heart.

Q. 1. How may we best improve the time of this Conference?

A. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on this our labour.

Q. 2. HAVE our Conferences been as useful as they might have been?

A. No: we have been continually straitened for time. Hence, scarce any thing has been searched to the bottom. To remedy this, let every Conference last nine days, concluding on Wednesday in the second week.

Q. 3. WHAT may we reasonably believe to be God's design in raising up the Preachers called Methodists?

A. Not to form any new Sect, but to reform the nation, particularly the Church; and to spread scriptural holiness over the land.

Q. 4. WHAT was the rise of Methodism, so called?

A. In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw holiness comes by faith. They saw likewise, that men are justified before they are sanctified: but still holiness was their point.

God then thrust them out, utterly against their will, to raise a holy people. When Satan could no otherwise hinder this, he threw *Calvinism* in the way; and then *Antinomianism*, which strikes directly at the root of all holiness.

Q. 5. Is it adviseable for us to preach in as many places as we can, without forming any Societies?

A. By no means; we have made the trial in various places, and that for a considerable time; but all the seed has fallen as by the highway-side. There is scarce any fruit remaining.

Q. 6. WHERE should we endeavour to preach most?

A. 1. Where there is the greatest number of quiet and willing hearers: 2. Where there is most fruit.

Q. 7. Is field-preaching unlawful?

A. We conceive not. We do not know that it is contrary to any law either of God or man.

Q. 8. HAVE we not used it too sparingly?

A. It seems we have. 1. Because our call is to save that which is lost; now we cannot expect them to seek *us*, therefore we should go and seek *them*. 2. Because we are particularly called, by going into the highways and hedges, (which none else will do, to compel them to come in. 3. Because that reason is not good, "The house will hold all that come." The house may hold all that *come* to the house; but not all that would *come* to the field.

The greatest hindrance to this, you are to expect from rich, or cowardly, or lazy Methodists. But regard them not, neither Stewards, Leaders, nor People. Whenever the weather will permit, go out in God's name into the most public places, and call all to repent and believe the Gospel; every Sunday in particular; especially where there are old Societies, lest they settle upon their lees.

The Stewards will frequently oppose this, lest they lose

their usual collection. But this is not a sufficient reason against it. Shall we barter souls for money?

Q. 9. OUGHT we not diligently to observe, in what places God is pleased at any time to pour out his Spirit more abundantly?

A. We ought: and at that same time to send more labourers than usual into that part of the harvest.

But whence shall we have them? 1. So far as we can afford it, we will keep a reserve of Preachers at Kingswood: 2. Let an exact list be kept of those who are proposed for trial, but not accepted.

Q. 10. How often shall we permit strangers to be present at the meeting of the Society?

A. At every other meeting of the Society in every place, let no stranger be admitted. At other times they may; but the same person not above twice or thrice. In order to this, see that all, in every place, show their tickets before they come in. If the Stewards and Leaders are not exact herein, employ others that have more resolution.

Q. 11. How may the Leaders of Classes be made more useful?

A. 1. Let each of them be diligently examined concerning his method of meeting a Class.

Let this be done with all possible exactness at the next quarterly visitation. And in order to this, allow sufficient time for the visiting of each Society.

2. Let each Leader carefully inquire how every soul in his Class prospers. Not only how each person observes the

outward rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse with the Assistant frequently and freely.

Q. 12. CAN any thing farther be done, in order to make the meetings of the Classes lively and profitable?

A. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's Classes.

3. Let us observe which Leaders are the most useful, and let these meet the other Classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

Q. 13. How can we farther assist those under our care?

A. 1. By meeting the married men and women together, the first Sunday after the Visitation; the single men and women apart, on the two following, in all the large Societies; this has been much neglected.

2. By instructing them at their own houses. What unspeakable need is there of this! The world say, "The Methodists are no better than other people." This is not true. But it is nearer the truth than we are willing to believe.

N. B. For 1, Personal religion either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! desire of pleasure, of ease, of getting money!

How little brotherly love! What continual judging one another! What gossipping, evil-speaking, tale-bearing!

What want of moral honesty! To instance only in one or two particulars:

Who does as he would be done by, in buying and selling? Particularly in selling horses. Write him a knave that does not. And the Methodist knave is the worst of all knaves.

2. Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little the better, till we take quite another course with them. For what avails *public preaching alone*, though we could preach like angels?

We must, yea, every travelling Preacher must, instruct them *from house to house*. Till this be done, and that in good earnest, the Methodists will be little better than other people.

Our religion is not deep, universal, uniform: but superficial, partial, uneven. It will be so, till we spend half as much time in *this visiting*, as we now do in talking uselessly.

Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled Gildas Silvianus, is well worth a careful perusal. A short extract from it I will subjoin. Speaking of this visiting from house to house, he says, (page 351,)

"We shall find many hinderances, both in ourselves and in the people.

"1. In ourselves there is much dulness and laziness: so that there will be much ado to get us to be faithful in the work.

"2. We have a base, man-pleasing temper, so that we let men perish, rather than lose their love: we let them go quietly to hell, lest we should anger them.

"3. Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

"4. But the greatest hinderance is, weakness of faith. Our whole motion is weak, because the spring of it is weak.

"5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, and terror, and love, and meekness!

"And we have many difficulties to grapple with in our people.

"1. Too many of them will be unwilling to be taught, till we conquer their perverseness, by the force of reason, and the power of love.

"2. And many are so dull, that they will shun being taught, for fear of showing their dulness. And indeed, you will find it extremely hard to make them understand the very plainest points.

"3. And it is still harder to fix things on their hearts, without which, all our labour is lost. If you have not, therefore, great seriousness and fervency, what good can you expect? And after all, it is grace alone that must do the work.

"4. And, when we have made some impressions on their hearts, if we look not after them, they will soon die away."

But as great as this labour of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the Gospel. I speak as plainly as I can, yet I frequently meet with those who have been my hearers many years, who know not whether Christ be God or man. And

how few are there that know the nature of repentance, faith, and holiness? Most of them have a sort of confidence that God will save them, while the world has their hearts. I have found by experience, that one of these has learned more from one hour's close discourse, than from ten years' public preaching.

And undoubtedly, this private application is implied in those solemn words of the Apostle, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word, be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine."

O brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common ignorance were banished, and every shop and every house busied in speaking of the word and works of God; surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk, and talk, and be merry with such people, when you know their case? Methinks, when you look them in the face, you should break forth into tears, as the Prophet did, when he looked upon Hazael, and then set on them with the most vehement and importunate exhortations. O, for God's sake, and for the sake of your poor souls, bestir yourselves, and spare no pains that may conduce to their salvation.

What cause have we to blush before the Lord this day, that we have so long neglected this good work! If we had but set upon it sooner, how many more might have been

brought to Christ! And how much holier and happier might we have made our Societies before now! And why might we not have done it sooner? There were many hindrances: and so there always will be. But the greatest hindrance was in ourselves, in our littleness of faith and love.

But it is objected, I. This will take up so much time, that we shall not have time to follow our studies.

I answer, 1. Gaining knowledge is a good thing; but saving souls is a better. 2. By this very thing, you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not more than you need: and never be idle or triflingly employed. But, 4, If you can do but one, let your studies alone. I would throw by all the libraries in the world, rather than be guilty of the loss of one soul.

I allow, in some of the country circuits, where you have only a day to spend in each place, you have not time for this excellent work. But you have, whenever you spend several days together in one town.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labour. O let us herein follow the example of St. Paul.

1. For our general business, "Serving the Lord, with all humility of mind:" 2. Our special work, "Take heed to yourselves, and to all the flock:" 3. Our doctrine, "Repentance toward God, and faith in our Lord Jesus Christ:" 4. The place, "I have taught you publicly, and from house to house:" 5. The object and manner of teaching, "I ceased not to warn every one, night and day, with tears:" 6. His innocence and self-denial herein, "I have

coveted no man's silver or gold:" 7. His patience, "Neither count I my life dear unto myself." And among all our motives, let these be ever before our eyes, 1. "The Church of God, which he hath purchased with his own blood. 2. Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things." Write this upon your hearts, and it will do you more good than twenty years study.

Let every Preacher, having a catalogue of those in each Society, go to each house. Deal gently with them, that the report of it may move others to desire your coming. Give the children, "the Instructions for children," and encourage them to get them by heart. Indeed you will find it no easy matter to teach the ignorant the principles of religion. So true is the remark of Archbishop Usher, "Great scholars may think this work beneath them. But they should consider, the laying the foundation skilfully, as it is of the greatest importance, so it is the master-piece of the wisest builder. And let the wisest of us all try, whenever we please, we shall find, that to lay this ground-work rightly, to make the ignorant understand the grounds of religion, will put us to the trial of all our skill."

Perhaps, in doing this, it may be well—1. After a few loving words spoken to all in the house, to take each person singly into another room, where you may deal closely with him, about his sin, and misery, and duty. Set these home, or you will lose your labour. (At least, let none be present but those who are familiar with each other.)

2. Hear what the children have learned by heart.

3. Choose some of the weightiest points, and try if they understand them. As, "Do you believe you have sin in you? What does sin deserve? What remedy has God provided for guilty, helpless sinners?"

4. Often with the question suggest the answer. As "What is repentance? Sorrow for sin, or a conviction that we are guilty, helpless sinners? What is faith? A divine conviction of things not seen?"

5. Where you perceive they do not understand the stress of your question, lead them into it by other questions. For instance, you ask, "How do you think your sins will be pardoned?" They answer, "By repenting and amending my life." You ask, farther, "But will your amendment make satisfaction for your past sins?" They will answer, "I hope so, or I know not what will." One would think these had no knowledge of Christ at all. And some have not. But others have, and give such answers only, because they do not understand the scope of the question. Ask them farther, "Can you be saved without the death of Christ?" They immediately say, "No." And, if you ask, "What has he suffered for you?" They will say, "He shed his blood for us." But many cannot express even what they have some conception of: no, not even when expressions are put into their mouths. With these you are to deal tenderly, lest they be discouraged.

6. If you perceive them troubled, that they cannot answer, step in yourself, and take the burden off them; answering the question yourself. And do it thoroughly and plainly, making a full explication of the whole business to them.

7. When you have tried their knowledge, proceed to instruct them, according to their several capacities. If a man understand the fundamentals, speak what you perceive he most needs, either explaining farther some doctrines, or some duty, or shewing him the necessity of something which he neglects. If he still understand not, go over it again till he does.

8. Next inquire into his state, whether convinced or unconvinced, converted or unconverted? Tell him, if need be, what conversion is; and then renew and enforce the inquiry.

9. If unconverted, labour with all your power to bring his heart to a sense of his condition. Set this home with a more earnest voice than you spoke before. Get to the heart, or you do nothing.

10. Conclude all with a strong exhortation, which should enforce—1. The duty of the heart, in order to receive Christ. 2. The avoiding former sins, and constantly using the outward means. And be sure, if you can, to get their promise to forsake sin, change their company, and use the means. And do this solemnly, reminding them of the presence of God, who hears their promises, and expects the performance.

11. Before you leave them, engage the head of each family to call all his family together every Sunday, before they go to bed, and hear what they can repeat, and so continue till they have learned "the Instructions" perfectly. And afterwards, let him take care that they do not forget what they have learned.

Do this in earnest, and you will soon find what a work you take in hand, in undertaking to be a travelling preacher!

Q. 14. How shall we prevent improper persons insinuating into the Society?

A. 1. Give Tickets to none till they are recommended by a Leader, with whom they have met at least two months on trial.

2. Give Notes to none but those who are recommended by one you know, or till they have met three or four times in a Class.

3. Give them the Rules the first time they meet. See that this be never neglected.

Q. 15. WHEN shall we admit new members?

A. In large towns, admit them into the bands at the quarterly love-feast following the Visitation.

Q. 16. SHOULD we not insist upon the Band-rules? Particularly with regard to dress?

A. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore, give no Band-tickets to any, till they have left off superfluous ornaments. In order to this, 1. Let every Assistant read the "Thoughts upon Dress," at least once a year, in every large Society: 2. In visiting the Classes, be very mild, but very strict: 3. Allow no exempt case, not even of a married woman; better one suffer than many. 4. Give no Ticket to any that wear calashes, high heads, or enormous bonnets.

To encourage meeting in Band, 1. In every large Society, have a love-feast quarterly for the Bands only. 2. Never fail to meet them once a week. 3. Exhort every believer to embrace the advantage. 4. Give a Band-ticket to none till they have met a quarter on trial.

Observe! You give none a Band-ticket, before he meets, but after he has met!

Q. 17. HAVE those in Band left off snuff and drams?

A. No. Many are still enslaved to one or the other. In order to redress this, 1. Let no preacher touch either on any account. 2. Strongly dissuade our people from them. 3. Answer their pretences, particularly curing the cholic.

Q. 18. Do we observe any evil which has lately prevailed among our Societies?

A. Many of our members have married with unbelievers, yea, with unawakened persons. This has had fatal effects. They had either a cross for life, or turned back to perdition.

Q. 19. WHAT can be done to put a stop to this?

A. 1. Let every preacher publicly enforce the Apostle's caution, "Be not unequally yoked with unbelievers." 2. Let him openly declare, whoever does this will be expelled the Society. 3. When any such is expelled, let a suitable exhortation be subjoined. And, 4. Let all be exhorted, to take no step in so weighty a matter, without advising with the most serious of their brethren.

Q. 20. OUGHT any woman to marry, without the consent of her parents?

A. In general, she ought not. Yet there may be an exception. For if, 1. A woman be under a necessity of marrying: if, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then, a Methodist Preacher ought not to marry her.

Q. 21. Do not Sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, expensiveness, or gaiety of apparel, and contracting debts without due care to discharge them, still prevail in several places? How may these evils be remedied?

A. 1. Let us preach expressly on each of these heads. 2. Read in every Society the sermon on evil-speaking. 3. Let the leaders closely examine and exhort every person to put away the accursed thing. 4. Let the preacher warn

every Society, that none who is guilty herein can remain with us. 5. Extirpate smuggling, buying or selling uncustomed goods, out of every Society. Let none remain with us, who will not totally abstain from every kind and degree of it. Speak tenderly, but earnestly and frequently of it, in every Society near the coasts. And read to them, and diligently disperse among them, "The Word to a Smuggler." 6. Extirpate bribery, receiving any things directly or indirectly, for voting in any election. Show no respect of persons herein, but expel all that touch the accursed thing. Largely show, both in public and private, the wickedness of thus selling our country. And every where read "The Word to a Freeholder," and disperse it with both hands.

Q. 22. WHAT shall we do to prevent scandal, when any of our members become bankrupt?

A. Let the Assistant talk with him at large. And if he has not kept fair accounts, or has been concerned in the base practice, of raising money by coining notes, (commonly called the bill-trade,) let him be expelled immediately.

Q. 23. WHAT is the office of a Christian minister?

A. To watch over souls as he that must give account.

Q. 24. IN what view may we and our Helpers be considered?

A. Perhaps as extraordinary messengers (*i. e.* out of the ordinary way) designed, 1. To provoke the regular Ministers to jealousy. 2. To supply their lack of service, toward those who are perishing for want of knowledge. But how hard is it to abide here? Who does not wish to be a little higher? Suppose, to be ordained!

Q. 25. WHAT is the office of an Helper?

A. In the absence of a minister, to feed and guide the flock: in particular,

1. To preach morning and evening. (But he is never to begin later in the evening than seven o'clock, unless in particular cases.)

2. To meet the society and the bands weekly.

3. To meet the leaders weekly.

Let every preacher be particularly exact in this, and in the morning preaching. If he has twenty hearers, let him preach. If not, let him sing and pray.

N. B. We are fully determined, Never to drop the morning preaching: and to continue preaching at five, wherever it is practicable, particularly in London and Bristol.

Q. 26. WHAT are the rules of an Helper?

A. 1. Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and cautiously with women: particularly with young women.

4. Take no step toward marriage, without first consulting with your brethren.

5. Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one: else your word especially, would eat as doth a canker: keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one what you think wrong in him, and that plainly, as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. You have no more to do with this character, than with that of a dancing master. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin; not of fetching wood (if time permit) or drawing water: not of cleaning your own shoes, or your neighbour's.

10. Be punctual. Do every thing exactly at the time. And in general, do not *mend* our rules, but *keep* them: not for wrath, but for conscience' sake.

11. You have nothing to do, but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those who want you most.

Observe: It is not your business, to preach so many times, and to take care of this or that society: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember! A Methodist Preacher is to mind every point, great and small, in the Methodist discipline! Therefore you will need all the sense you have: and to have all your wits about you!

12. Act in all things, not according to your own will, but as a son in the gospel. As such it is your part to employ your time, in the manner which we direct: partly in preaching and visiting from house to house: partly, in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you do that part of the work which we advise, at those times and places which we judge most for his glory.

Q. 27. WHAT power is this, which you exercise over both the Preachers and the societies?

A. I will tell you all I know of the matter, taking it from the very beginning.

1. In November, 1738, two or three persons, who desired to flee from the wrath to come, and then a few more, came to me in London, and desired me to advise, and pray with them. I said, "If you will meet me on Thursday night, I will help you as well as I can." More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was, to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

Here commenced my power; namely, a power to appoint when and where, and how they should meet; and to remove those whose lives showed that they had not a desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve, or twelve hundred, or twelve thousand.

2. In a few days some of them said, "Sir, we will not sit under you for nothing: we will subscribe quarterly." I said, "I will have nothing: for I want nothing. My Fellowship supplies me with all I want." One replied, nay, but you want a hundred and fifty pounds to pay for the lease of the Foundry: and likewise a large sum of money, to put it into repair." On this consideration I suffered them to subscribe. And when the society met, I asked, "Who will take the trouble of receiving this money, and paying it, where it is needful?" One said, "I will do it, and keep the ac-

count for you." So here was the first Steward. Afterwards I desired one or two more to help me as Stewards, and in process of time, a greater number.

Let it be remarked it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work, wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power, namely, that of appointing and removing Stewards.

3. After a time, a young man, named Thomas Maxfield, came and desired to help me as a son in the gospel. Soon after came a second, Thomas Richards, and then a third, Thomas Westall. These severally desired to serve me as sons, and to labour when and where I should direct. Observe: these likewise desired me, not I them. But I durst not refuse their assistance. And here commenced my power, to appoint each of these, when and where, and how to labour: that is, while he chose to continue with me. For each had a power to go away when he pleased: as I had also, to go away from them, or any of them, if I had sufficient cause. The case continued the same, when the number of Preachers increased. I had just the same power still, to appoint when, and where, and how each should help me: and to tell any (if I saw cause) "I do not desire your help any longer." On these terms, and no other, we joined at first: on these we continued joined. But they do me no favour in being directed by me. It is true my "reward is with the Lord." But at present I have nothing from it but trouble and care; and often a burden, I scarce know how to bear.

4. In 1744, I wrote to several clergymen, and to all who then served me as sons in the gospel; desiring them to meet me in London, and to give me their advice, concerning the best method of carrying on the work of God. And

when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere: till at length I gave a general permission, which I afterwards saw cause to retract.

Observe. I myself sent for these of my own free choice. And I sent for them to advise, not govern me. Neither did I at any time divest myself of any part of the power above described, which the Providence of God had cast upon me, without any design or choice of mine.

5. What is that power? It is a power of admitting into and excluding from the societies under my care: of choosing and removing Stewards: of receiving or not receiving helpers; of appointing them, when, where, and how, to help me, and of desiring any of them to confer with me, when I see good. And as it was merely in obedience to the Providence of God, and for the good of the people, that I at first accepted this power, which I never sought; so it is on the same consideration, not for profit, honour, or pleasure, that I use it at this day.

Q. 28. What reasons can be assigned why so many of our preachers contract nervous disorders?

A. The chief reason, on Dr. Cadogan's principles, is, either indolence or intemperance. 1. Indolence. Several of them use too little exercise, far less than when they wrought at their trade. And this will naturally pave the way for many, especially nervous disorders. 2. Intemperance (though not in the vulgar sense.) They take more food than they did when they laboured more. And let any man of reflection judge, how long this will consist with health. Or they use more sleep than when they laboured more. And this alone will destroy the firmness

of the nerves. If then our preachers would avoid nervous disorders, let them 1. Take as little meat, drink, and sleep, as nature will bear: and 2. Use full as much exercise daily as they did before they were preachers.

Q. 29. What general method of employing our time would you advise us to?

A. We advise you, 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray and read, partly the Scripture with the notes, partly the closely practical parts of what we have published. 3. From six in the morning till twelve (allowing an hour for breakfast) to read in order with much prayer, first, the Christian Library, and the other books which we have published in prose and verse, and then those which we recommended in our rules of Kingswood School.

Q. 30. Should our Helpers follow trades?

A. The question is not, Whether they may occasionally work with their hands, as St. Paul did: but whether it be proper for them to keep shop or follow merchandise? After long consideration, it was agreed by all our brethren, That no Preacher who will not relinquish his trade of buying and selling, (though it were only pills, drops, or balsams,) shall be considered as a travelling preacher any longer.

Q. 31. Why is it that people under our care are no better?

A. Other reasons may concur; but the chief is, because we are not more knowing and more holy.

Q. 32. But why are we not more knowing?

A. Because we are idle. We forget our very first rule,

"Be diligent, Never be unemployed a moment. Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter, and that few of us are clear. Which of you spends as many hours a day in God's work, as you did formerly in man's work? We talk, talk,——or read history, or what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God.

But how? 1. Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least, five hours in four and twenty.

"But I read only the Bible." Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible: but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible, nor any thing else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. "Bring the books," says he, "but especially the parchments," those wrote on parchment.

"But I have no taste for reading." Contract a taste for it by use, or return to your trade.

"But I have no books." I will give each of you, as fast as you will read them, books to the value of five pounds. And I desire the Assistants would take care, that all the large societies provide our works, or at least the notes, for the use of the preachers.

2. In the afternoon, follow Mr. Baxter's plan. Then you will have no time to spare: you will have work enough for all your time. Then likewise, no preacher, will stay with us who is as salt that has lost its savour. For to such,

this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you have, or can procure.

The sum is, go into every house in course, and teach every one therein, young and old, if they belong to us, to be Christians, inwardly and outwardly.

Make every particular plain to their understanding; fix it in their memory; write it in their heart. In order to this, there must be "line upon line, precept upon precept." What patience, what love, what knowledge is requisite for this?

Q. 33. In what particular method should we instruct them?

A. You may as you have time, read, explain, enforce,

1. The rules of the society.
2. Instructions for children.
3. The fourth volume of sermons, and,
4. Philip Henry's method of family prayer.

We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness can consist with growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you received in justification.

But what shall we do for the rising generation? Unless we take care of this, the present revival will be *res unius ætatis:* it will last only the age of a man. Who will labour herein? Let him that is zealous for God, and the souls of men, begin now.

1. Where there are ten children in a society, meet them at least an hour every week.
2. Talk with them every time you see any at home.
3. Pray in earnest for them.

4. Diligently instruct, and vehemently exhort all parents at their own houses.

5. Preach expressly on education, particularly at Midsummer, when you speak of Kingswood. "But I have no gift for this." Gift or no gift, you are to do it; else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it. Particularly study the instructions and lessons for children.

Q. 34. WHY are not we more holy? Why do not we live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of Missionaries?

A. Chiefly because we are enthusiasts; looking for the end without using the means.

To touch only upon two or three instances.

Who of you rises at four in summer? Or even at five, when he does not preach?

Do you recommend to all our Societies, the five o'clock hour for private prayer? Do you observe it? Or any other fixed time? Do not you find by experience, that any time is no time?

Do you know the obligation and the benefit of fasting? How often do you practise it?

The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God, by the habitual neglect of a plain duty! Let us amend from this hour.

Q. 35. BUT how can I fast, since it hurts my health?

A. There are several degrees of fasting which cannot hurt your health. I will instance in one. Let you and me

every Friday (beginning on the next) avow this duty throughout the nation, by touching no tea, coffee, or chocolate in the morning, but (if we want it) half a pint of milk, or water gruel. Let us dine on potatoes, and (if we need it) eat three or four ounces of flesh in the evening. And at other times, let us eat no flesh suppers. These exceedingly tend to breed nervous disorders.

Q. 36. WHAT is the best general method of preaching?

A. 1. To invite: 2. To convince: 3. To offer Christ: 4. To build up; and to do this in some measure in every sermon.

Q. 37. ARE there any smaller advices relative to preaching, which might be of use to us?

A. Perhaps these: 1. Be sure never to disappoint a congregation, unless in case of life or death.

2. Begin and end precisely at the time appointed.

3. Let your whole deportment before the congregation be serious, weighty, and solemn.

4. Always suit your subject to your audience.

5. Choose the plainest texts you can.

6. Take care not to ramble, but keep to your text, and make out what you take in hand.

7. Be sparing in allegorising, or spiritualizing.

8. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation.

9. Sing no hymns of your own composing.

10. Print nothing without my approbation.

11. Do not usually pray above eight or ten minutes (at most) without intermission.

12. Frequently read and enlarge upon a portion of the

notes: and let young Preachers often exhort, without taking a text.

13. In repeating the Lord's Prayer, remember to say, hallowed, not hollowed; trespass against us; *Amen*.

14. Repeat this prayer aloud after the minister as often as he repeats.

15. Repeat after him aloud every confession, and both the doxologies in the communion-service.

16. Always kneel during public prayer.

17. Every where avail yourself of the great festivals, by preaching on the occasion, and singing the hymns, which you should take care to have in readiness.

18. Avoid quaint words, however in fashion, as *object*, *originate*, *very high*, &c.

19. Avoid the fashionable impropriety of leaving out the *u* in many words, as honor, vigor, &c. This is mere childish affectation.

20. Beware of clownishness, either of speech or dress.

21. Be merciful to your beast. Not only ride moderately, but see with your own eyes, that your horse be rubbed, fed, and bedded.

Q. 38. Have not some of us been led off from practical preaching by (what was called) preaching Christ?

A. Indeed we have. The most effectual way of preaching Christ, is to preach him in all his offices, and to declare his Law as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness, in all its branches.

Q. 39. How shall we guard against formality in public worship? Particularly in singing?

A. 1. By preaching frequently on the head. 2. By taking care to speak only what we feel. 3. By choosing such hymns as are proper for the congregation. 4. By not singing too much at once: seldom more than five or six verses. 5. By suiting the tune to the words. 6. By often stopping short and asking the people, "Now! Do you know what you said last? Did you speak no more than you felt?"

Is not this formality creeping in already, by those complex tunes, which it is scarcely possible to sing with devotion? Such is, "Praise the Lord, ye blessed ones." Such the long quavering hallelujah annexed to the Morning-Song tune, which I defy any man living to sing devoutly. The repeating the same words so often, (but especially while another is repeating different words, the horrid abuse which runs through the modern church-music) as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Besides, it is a flat contradiction to our Lord's command, "Use not vain repetitions." For what is vain repetition, if this is not? What end of devotion does it serve? Sing no anthems.

7. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong, or very weak voices. 8. In every large Society, let them learn to sing, and let them always learn our own tunes first. 9. Let the women constantly sing their parts alone. Let no man sing with them, unless he understands the notes, and sings the bass, as it is pricked down in the book. 10. Introduce no new tunes, till they are perfect in the old. 11. Let no organ be placed any where, till proposed in the Conference. 12. Recommend our tune-book every where: and if you cannot sing your-

self, choose a person or two in each place to pitch the tune for you. 13. Exhort every one in the congregation to sing, not one in ten only. 14. If a Preacher be present, let no singer give out the words. 15. When they would teach a tune to the congregation, they must sing only the tenor.

After preaching, take a little lemonade, mild ale, or candied orange peel. All spirituous liquors, at that time especially, are deadly poison.

Q. 40. WHO is the Assistant? (now termed Superintendent?)*

A. That Preacher in each Circuit, who is appointed from time to time, to take charge of the Societies, and the other Preachers therein.

Q. 41. How should an Assistant be qualified for his charge?

A. By walking closely with God, and having his work greatly at heart: by understanding and loving discipline, our's in particular: and by loving the Church of England, and resolving not to separate from it. Let this be well observed. I fear, when the Methodists leave the church, God will leave them. But if they are thrust out of it, they will be guiltless.

Q. 42. WHAT is the business of an Assistant?

A. 1. To see that the other Preachers in his Circuit behave well, and want nothing. 2. To visit the Classes quarterly, regulate the Bands, and deliver tickets. 3. To take in, and put out of the Society or the Bands. 4. To

* He was formerly termed the *Assistant*, because he assisted Mr. Wesley in taking care of the Societies.

keep the Watch-nights and Love-feasts. 5. To hold Quarterly Meetings, and therein diligently to inquire both into the temporal and spiritual state of each Society. 6. To take care that every Society be duly supplied with books; particularly with Kempis, Instructions for Children, and the Primitive Physic, which ought to be in every house. O why is not this regarded? 7. To send from every Quarterly Meeting a circumstantial account (to London) of every remarkable conversion, and remarkable death. 8. To take exact lists of his Societies every quarter, and send them up to London. 9. To meet the unmarried men and women, and the single men and women in the large Societies once a quarter. To overlook the accounts of all the Stewards.

Q. 43. Has the office of an Assistant been well executed?

A. No, not by half the Assistants. 1. Who has sent me word, whether the other Preachers behave well or ill? 2. Who has visited all the Classes, and regulated the Bands quarterly? 3. Love-feasts for the Bands have been neglected; neither have persons been duly taken in, and put out of the Bands. 4. The Societies are not half supplied with books; not even with those above-mentioned. O exert yourselves in this! Be not weary! Leave no stone unturned! 5. How few accounts have I had, either of remarkable deaths, or remarkable conversions! 6. How few exact lists of the Societies! 7. How few have met the married and single persons once a quarter.

Q. 44. Are there any other advices which you would give the Assistants?

A. Several. 1. Take a regular catalogue of your So-

cieties, as they live in house-row. 2. Leave your successor a particular account of the state of the Circuit. 3. See that every Band Leader has the rules of the Bands. 4. Vigorously, but calmly, enforce the rules concerning needless ornaments, drams, snuff, and tobacco. Give no Band-ticket to any man or woman, who does not promise to leave them off. 5. As soon as there are four men, or women believers in any place, put them into a Band. 6. Suffer no Love-feast to last above an hour and a half: and instantly stop all breaking the cake with one another. 7. Warn all from time to time, that none are to remove from one Society to another, without a certificate from the Assistant in these words, (else he will not be received in other Societies,) "A. B., the bearer, is a member of our Society at C. I believe he has a sufficient cause for removing." I beg every Assistant to remember this. 8. Every where recommend decency and cleanliness. Cleanliness is next to godliness. 9. Exhort all that were brought up in the church, to continue therein. Set the example yourself; and immediately change every plan, that would hinder their being at church, at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the church; and let all the servants in our Preaching-houses go to church once on Sunday at least.

Is there not a cause? Are we not unawares, by little and little, sliding into a separation from the church? O use every means to prevent this! 1. Exhort all our people to keep close to the church and sacrament. 2. Warn them all against niceness in hearing, a prevailing evil! 3. Warn them also against despising the prayers of the church. 4. Against calling our society the church. 5. Against calling our Preachers, Ministers; our houses, Meeting-houses; call them plain Preaching-houses or Chapels. 6. Do not

license them as Dissenters; the proper paper to be sent in at the Assizes, Sessions, or Bishop's Court, is this:—"A. B. has set apart his house in C. for public worship, of which he desires a certificate."—N. B. The justice does not license the house, but the Act of Parliament. 7. Do not license yourself till you are constrained; and then not as a Dissenter, but a Methodist. It is time enough, when you are prosecuted, to take the oaths. And by so doing, you are licensed.

Q. 45. But are we not Dissenters?

A. No. Although we call sinners to repentance in all places of God's dominion; and although we frequently use extemporary prayer, and unite together in a religious Society; yet we are not Dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the church. We do not: we dare not separate from it. We are not Seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The Seceders laid the very foundation of their work, in judging and condemning others. We laid the foundation of our work in judging and condemning ourselves. They begin every where, with showing their hearers, how fallen the church and ministers are. We begin every where, with shewing our hearers, how fallen they are in themselves. What they do in America, or what their minutes say on this subject, is nothing to us. We will keep in the good old way.

And never let us make light of going to church, either by word or deed. Remember Mr. Hook, a very eminent, and a zealous Papist. When I asked him, "Sir, what do you for public worship here, where you have no Romish service?" He answered, "Sir, I am so fully convinced, it

is the duty of every man to worship God in public, that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can."

But some may say, "Our own service is public worship." Yes; but not such as supersedes the church service. It pre-supposes public prayer, like the sermons at the University. If it were designed to be instead of the church service, it would be essentially defective. For it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving.

If the people put ours in the room of the church service, we hurt them that stay with us, and ruin them that leave us. For then they will go no where, but lounge the Sabbath away, without any public worship at all.

Q. 46. NAY, but is it not our duty, to separate from the church, considering the wickedness both of the clergy and the people?

A. We conceive not, 1. Because both the priests and the people were full as wicked in the Jewish church. And yet it was not the duty of the holy Israelites to separate from them. 2. Neither did our Lord command his disciples to separate from them: he rather commanded the contrary. 3. Hence it is clear, that could not be the meaning of St. Paul's words, "Come out from among them, and be ye separate."

Q. 47. BUT what reasons are there, why we should not separate from the church?

A. Among others, those which were printed above twenty years ago, intitled, "Reasons against a Separation from the Church of England."

We allow two exceptions, 1. If the parish minister be a

notoriously wicked man. 2. If he preach Socinianism, Arianism, or any other essentially false doctrine.

Q. 48. Do we sufficiently watch over our Helpers?

A. We might consider those that are with us as our pupils; into whose behaviour and studies, we should inquire every day.

Should we not frequently ask each, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which we advise? Do you converse seriously, usefully and closely?

To be more particular:—

Do you use all the means of grace yourself, and enforce the use of them on all other persons?

They are either instituted or prudential.

I. The instituted are,

1. Prayer; private, family, public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these?

Do you use private prayer every morning and evening? If you can, at five in the evening, and the hour before or after morning preaching?

Do you forecast daily, wherever you are, how to secure these hours? Do you avow it every where? Do you ask every where, have you family prayer? Do you retire at five o'clock.

II. Searching the Scriptures, by

1. Reading; constantly, some part of every day, regularly, all the Bible in order: carefully, with the notes; seriously, with prayer before and after; fruitfully, immediately practising what you learn there?

2. Meditating: at set times? By any rule?

3. Hearing: every morning?

Carefully? With prayer, before, at, after?

Immediately putting in practice?

Have you a New Testament always about you?

III. The Lord's Supper. Do you use this at every opportunity?

With solemn prayer before? With earnest and deliberate self-devotion?

IV. Fasting. How do you fast every Friday?

V. Christian conference. Are you convinced how important, and how difficult it is, to "order your conversation aright?"

Is it "always in grace? Seasoned with salt? Meet to minister grace to the hearers?"

Do not you converse too long at a time? Is not an hour commonly enough?

Would it not be well, always to have a determinate end in view? And to pray before and after it?

II. Prudential means we may use, either as common Christians, as Methodists, as Preachers, or as Assistants.

1. As common Christians: what particular rules have you, in order to grow in grace? What arts of holy living?

2. As Methodists, do you never miss your class or band?

3. As Preachers, do you meet every Society? Also, the leaders and bands, if any?

4. As Assistants, have you thoroughly considered your office? And do you make a conscience of executing every part of it?

These means may be used without fruit. But there are some means, which cannot; namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? The devil? Yourselves? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? Imagination? Honour? Are you temperate in all things? Instance in food. Do you use only that kind and that degree, which is best both for your body and soul? Do you see the necessity of this?

3. Do you eat no flesh suppers? No late suppers?

4. Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner?

5. Do you use only that kind and that degree of drink which is best both for your body and soul?

6. Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? To-day?

7. How often do you drink wine or ale? Every day? Do you want it?

8. Wherein do you "take up your cross daily?" Do you cheerfully bear your cross (whatever is grievous to nature) as a gift of God, and labour to profit thereby?

9. Do you endeavour to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more will you grow in grace.

Q. 49. What can be done, in order to a closer union of our Helpers with each other?

A. 1. Let them be deeply convinced of the want there is of it at present, and the absolute necessity of it.

2. Let them pray for a desire of union.

3. Let them speak freely to each other.

4. When they meet, let them never part without prayer.

5. Let them beware, how they despise each other's gifts.

6. Let them never speak slightingly of each other in any kind.

7. Let them defend one another's characters in every thing, so far as consists with truth. And,

8. Let them labour, in honour each to prefer the other before himself.

Q. 50. How shall we try those who think they are moved by the Holy Ghost to preach?

A. Enquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And, are they holy in all manner of conversation? 2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin, and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof, that he is "moved thereto by the Holy Ghost."

Q. 51. What method may we use in receiving a new Helper?

A. A proper time for doing this, is at a Conference, after solemn fasting and prayer.

Every person proposed, is then to be present; and each of them may be asked,

"Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life?

Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Do you know the Methodist-Plan? Have you read the Plain Account? The Appeals? Do you know the rules of the Society? Of the Bands? Do you keep them? Do you take no snuff, tobacco, drams? Do you constantly attend the church and sacrament? Have you read the Minutes of the Conference? Are you willing to conform to them? Have you considered the rules of an Helper? Especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening; endeavouring not to speak too long, or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example?

Are you in debt? Are you engaged to marry?

(N. B. A preacher who marries while on trial, is thereby set aside.)

We may then receive him as a Probationer by giving him the Minutes of the Conference inscribed thus:—

"To *A. B.*

"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer."

Let him then read, and carefully weigh what is contained therein, that if he has any doubt, it may be removed.

Observe! Taking on trial is entirely different from admitting a Preacher. One on trial may be either admitted or rejected, without doing him any wrong. Otherwise it would be no trial at all. Let every Assistant explain this to them that are on trial.

When he has been on trial four years, if recommended by the Assistant, he may be received into full connexion, by giving him the Minutes inscribed thus:—"As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow-labourer." Mean time, let none exhort in any of our Societies, without a note of permission from the Assistant. Let every Exhorter take care to have this renewed yearly. And let every Assistant insist upon it.

Q. 52. WHAT is the method wherein we usually proceed in our Conferences?

A. We enquire,

1. What preachers are admitted?

Who remain on trial?

Who are admitted on trial?

Who desist from travelling?

2. Are there any objections to any of the preachers? Who are named one by one.

3. How are the preachers stationed this year?

4. What numbers are in the Society?

5. What is the Kingswood collection?

6. What boys are received this year?

7. What girls are assisted?

8. What is contributed for the contingent expenses?

9. How was this expended?

10. What is contributed toward the Fund for superannuated and supernumerary preachers?

11. What demands are there upon it?

12. How many Preachers' wives are to be provided for? By what Societies?

13. Where, and when, may our next Conference begin?

Q. 53. How can we account for the decrease of the work of God in some circuits, both this year and the last?

A. It may be owing either, 1. To the want of zeal and exactness in the Assistant, occasioning want of discipline throughout: Or, 2. To want of life and diligence in the Preachers: or, 3. To our people's losing the life of God, and sinking into the spirit of the world.

It may be owing farther, to the want of more field preaching, and of trying more new places.

Q. 54. What can be done, in order to revive the work of God where it is decayed?

A. 1. Let every Preacher read carefully over the life of David Brainard. Let us be "followers of him as he was of Christ," in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point, and the world and the devil must fall under our feet.

2. Let both Assistants and Preachers be conscientiously exact in the whole Methodist discipline.

3. See that no circuit be at any time without Preachers. Therefore, let no Preacher, who does not attend the Conference, leave the circuit, at that time, on any pretence whatever. This is the most improper time in the whole year. Let every Assistant see to this, and require each of these to remain in the circuit, till the new Preachers come.

Let not all the Preachers in any circuit come to the Conference.

Let those who do come, set out as late, and return as soon as possible.

4. Wherever you can, appoint prayer-meetings, and particularly on Friday.

5. Let a fast be observed in all our societies, the last Friday in August, November, February, and May.

6. Be more active in dispersing the books, particularly the sermon on, The Good Steward, on Indwelling Sin, the Repentance of Believers, and the Scripture Way of Salvation. Every Assistant may give away small tracts. And he may beg money of the rich to buy books for the poor.

7. Strongly and explicitly exhort all believers, to go on to perfection. That we may all speak the same thing, I ask once for all, Shall we defend this perfection, or give it up? You all agree to defend it, meaning thereby, (as we did from the beginning) salvation from all sin, by the love of God and man filling our hearts, The Papists say, "This cannot be attained, till we have been refined by the fire of purgatory." The Calvinists say, "Nay, it will be attained as soon as the soul and body part." The old Methodists say, "It may be attained *before* we die: a moment after is too late." Is it so, or not? You are all agreed, we may be saved from all sin before death. The substance then is settled. But as to the circumstance, is the change gradual or instantaneous? It is both one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. "But should we in preaching, insist both on one and the other?" Certainly we must insist on the gradual change: and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage

all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul: the more watchful they are against all sin: the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. (Whereas just the contrary effects are observed, whenever this expectation ceases.) They are saved by hope, by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore, whoever would advance the gradual change in believers, should strongly insist on the instantaneous.

Q. 55. WHAT can be done, to increase the work of God in Scotland?

A. 1. Preach abroad as much as possible.

2. Try every town and village.

3. Visit every member in the society at home.

Q. 56. How many circuits are there now?

A. Of America we have no late account. There are seventy-four circuits in England, Wales, and the Isle of Man: seven in Scotland, and twenty-eight in Ireland.

Q. 57. ARE our Preaching-houses safe?

A. Not all: for some of them are not settled on Trustees. Several of the Trustees for others are dead.

Q. 58. WHAT then is to be done?

A. 1. Let those who have debts on any of the houses give a bond, to settle them as soon as they are indemnified.

2. Where Trustees are dead, let the surviving Trustees choose others without delay, by endorsing their deed* thus:

"We, the remaining Trustees of the Methodist Preaching-houses in ————, do, according to the power vested in us by this deed choose —— to be Trustees of the said house, in the place of ————

Witness our hands,————."

N. B. The deed must have new stamps, and must be enrolled in Chancery within six months.

Q. 59. Is there any exception to the rule, "Let the Men and Women sit apart?"

A. In those galleries where they have always sat together, they may do so still. But let them sit apart every where below, and in all new-erected galleries.

Q. 60. But there is a worse indecency than this creeping in among us. Talking in the Preaching-houses, before and after service. How shall this be cured?

A. Let all the preachers join as one man, and the very next Sunday they preach in any place, enlarge on the impropriety of talking before or after service, and strongly exhort them to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

Q. 61. Is there not another shocking indecency frequently practised by filthy men against the wall of a Preaching-house; enough to make any modest woman blush?

* The proper form of a Trust Deed is inserted at the end of the Plan of Pacification, and Regulations made at Leeds.

A. There is; but I beg that any one who sees another do this, will reprove him sharply for it.

Q. 62. It has been complained also, that people crowd into the Preachers' houses, as into coffee-houses, without any invitation. Is this right?

A. It is utterly wrong. Stop it at once. Let no person come into the Preacher's house, unless he wants to ask a question.

Q. 63. May any new Preaching-houses be built?

A. Not unless, 1. They are proposed at the Conference: No, nor, 2. Unless two thirds of the expense be subscribed. And if any collection be made for them, it must be made between the Conference and the beginning of February.

Q. 64. What can be done to make the Methodists sensible of the excellency of Kingswood-school?

A. Let every Assistant read the following account of it yearly in every congregation.

1. The wisdom and love of God have now thrust out a large number of labourers into his harvest: men who desire nothing on earth but to promote the glory of God, by saving their own souls, and those that hear them. And those to whom they minister spiritual things, are willing to minister to them of their carnal things; so that they "have food to eat, and raiment to put on," and are content therewith.

2. A competent provision is likewise made for the wives of married Preachers. They also lack nothing; having a weekly allowance over and above for their little children: so that neither they nor their husbands need to be "careful about many things;" but may "wait upon the Lord without distraction."

3. Yet one considerable difficulty lies on those that have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things necessary for the body, clothes only excepted. And it may be, if God prosper this labour of love, they will have these too shortly.

4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the institution! Is it fit that the children of those who leave wife, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the gospel? How excellent are the effects of this institution! The Preacher, eased of this weight, can the more cheerfully go on in his labour. And perhaps many of these children may hereafter fill up the place of those that shall "rest from their labours."

5. Is it not strange, therefore, considering the excellence of this design, that Satan should have taken much pains to defeat it, particularly by lies of every kind, which were plentifully invented and handed about for several years. But truth now generally prevails, and its adversaries are put to silence. It is well known, that the children want nothing; that they scarce know what sickness means; that they are well instructed in whatever they are capable of learning; that they are carefully and tenderly governed, and that the behaviour of all in the house, elder and younger is "as becometh the Gospel of Christ."

6. But the expense of such an undertaking is very large, so that we are ill able to defray it. The best means we

could think of at our Conference, to supply the deficiency is, once a year to desire the assistance of all those in every place, who wish well to the work of God; who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

7. All of you, who are thus minded, have an opportunity now of showing your love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents who give up their all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good pay-master. And you know, in doing this, you "lend unto the Lord: in due time he shall pay you again."

Q. 65. But how can we keep out of debt?

A. Let the collection be made for this school the Sunday before or after Midsummer, in every Preaching-house, great and small, throughout England, Scotland, and Ireland.

Q. 66. How may we raise a general fund for carrying on the whole work of God?

A. By a yearly subscription to be proposed by every Assistant, when he visits the Classes at Christmas, and received at the visitation following.

To this end he may then read and enlarge upon the following hints in every society.

1. How shall we send labourers into those parts, where they are most of all wanted? Suppose the north-west of Ireland, and the north of Scotland? Many are willing to hear; but not to bear the expense. Nor can it as yet be

expected of them: stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? To raise a general fund, out of which, from time to time, that expense may be defrayed? By this means, those who willingly offer themselves, may travel through every part, and stay wherever there is a call, without being burdensome to any. Thus may the Gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite, to promote this glorious work?

2. Besides this, in carrying on so large a work through the three kingdoms, there are calls for money in various ways, and we must frequently be at considerable expense, or the work must be at a full stop. Many too are the occasional distresses of our Preachers or their families, which require an immediate supply. Otherwise their hands would hang down, if they were not constrained to depart from the work.

3. Let then every member of our Society once a year, set his shoulder to the work; contributing more or less as God hath prospered him, at the Lady-day visitation of the Classes. Let none be excluded from giving something, be it a penny, a half-penny, a farthing. Remember the widow's two mites! And let those who are able to give shillings, crowns, and pounds, do it willingly. The money contributed will be brought to the ensuing Conference.

4. Men and brethren, help! Was there ever a call like this, since you first heard the Gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. "Bear ye one another's burdens, and so fulfil the law of Christ." Help to send forth able, willing labourers into your Lord's harvest: so shall ye be

assistant in saving souls from death, and hiding a multitude of sins. Help to spread the Gospel of your salvation into the remotest corners of the kingdom, till "the knowledge of our Lord shall cover the land, as the waters cover the sea." "So shall it appear to ourselves and all men, that we are indeed one body, united by one spirit;" so shall the baptized heathens be yet again constrained to say, "See how these Christians love one another!" In this, may not even the Romanists provoke us to jealousy? They have a general fund at Rome, and another at Paris, which bears all the expences of their Missionaries throughout all the world.

Q. 67. WHAT is the direct antidote to Methodism, (the doctrine of heart-holiness?)

A. Calvinism. All the devices of Satan for these fifty years, have done far less towards stopping this work of God, than that single doctrine. It strikes at the root of salvation from sin, previous to glory, putting the matter on quite another issue.

Q. 68. BUT wherein lie the charms of this doctrine? What makes men swallow it so greedily?

A. 1. It seems to magnify Christ: although in reality it supposes him to have died in vain. For the absolutely elect must have been saved without him: and the non-elect cannot be saved by him.

2. It is highly pleasing to flesh and blood, final perseverance in particular.

Q. 69. WHAT can be done to guard against it?

A. 1. Let all our Preachers carefully read over our's and Mr. Fletcher's Tracts.

2. Let them frequently and explicitly preach the truth, though not in a controversial way. But let them take care to do it in love and gentleness; not in bitterness, not returning railing for railing; let those who preach it have all this to themselves.

3. Do not imitate them in screaming, allegorizing, boasting: rather mildly expose these things when time serves.

4. Imitate them in this. They readily seize upon any one that is newly convinced or converted. Be diligent to prevent them, and to guard those tender minds against the Predestinarian poison.

5. Answer all their objections, as occasion offers, both in public and private. But take care to do this, with all possible sweetness, both of look and of accent.

6. Very frequently, both in public and private, advise our people not to hear them.

7. Make it matter of constant and earnest prayer, that God would stop the plague.

Q. 70. We said in 1744, "We have leaned too much towards Calvinism?" Wherein?

A. 1. With regard to man's faithfulness. Our Lord himself taught us to use the expression, therefore we ought never to be ashamed of it. We ought steadily to assert upon his authority, that if a man is not "faithful in the unrighteous mammon, God will not give him the true riches."

2. With regard to working for life, which our Lord expressly commands us to do. "Labour (ἐργάζεσθε) literally, work for the meat that endureth to everlasting life." And in fact, every believer, till he comes to glory, works *for*, as well as *from* life.

3. We have received it as a maxim, that "a man is to

do nothing, 'in order to justification.'" Nothing can be more false. Whoever desires to find favour with God, should "cease from evil, and learn to do well." So God himself teaches by the Prophet Isaiah. Whoever repents, should "do works meet for repentance." And if this is not in order to find favour, what does he do them for?

Once more review the whole affair:

1. Who of us is now accepted of God?

He that now believes in Christ, with a loving obedient heart.

2. But who among those that never heard of Christ?

He that according to the light he has, "feareth God and worketh righteousness."

3. Is this the same with he that is sincere?

Nearly, if not quite.

4. Is not this salvation by works?

Not by the merits of works, but by works as a condition.

5. What have we then been disputing about for these thirty years?

I am afraid, about words: (Namely, in some of the foregoing instances.)

6. As to merit itself, of which we have been so dreadfully afraid: we are rewarded "according to our works, yea because of our works." How does this differ from, "for the sake of our works? And how differs this from *secundum merita operum*? Which is no more than, "as our works deserve?" Can you split this hair? I doubt, I cannot.

7. The grand objection to one of the preceding propositions, is drawn from matter of fact. God does in fact justify those, who by their own confession, neither feared God, nor wrought righteousness. Is this an exception to the general rule?

It is a doubt, whether God makes any exception at all.

But how are we sure that the person in question never did fear God and work righteousness? His own thinking so is no proof. For we know, how all that are convinced of sin, undervalue themselves in every respect.

8. Does not talking, without proper caution, of a justified or sanctified state, tend to mislead men? Almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing God, according to our works? According to the whole of our present inward tempers, and outward behaviour.

The following invaluable document, as being one of the last public acts of Mr. Wesley, and as showing his affectionate solicitude for the happiness of all his sons in the Gospel, is thought to be deserving of a special record in this place. This truly patriarchal man, foreseeing the possibility that power and influence in the hands of some of the Preachers might, at a future period, be a temptation to assume a superiority over the rest of their brethren, and to employ their influence with partiality (especially as it respects the appointment of the Preachers, and other temporal advantages), as with his dying breath, thus addressed the Preachers in a Letter:—

TO THE METHODIST CONFERENCE.

Chester, April 7, 1785.

My Dear Brethren,

Some of our Travelling Preachers have expressed a fear, That, after my decease, you would exclude them either from

preaching in connexion with you, or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience, than to leave these my last words with you.

I beseech you, by the mercies of God, that you never avail yourselves of the Deed of Declaration, to assume any superiority over your Brethren; but let all things go on, among those Itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

In particular, I beseech you, if you ever loved me, and if you now love God and your Brethren: to have no respect of persons, in stationing the Preachers, in choosing Children for Kingswood-school, in disposing of the Yearly Contribution and the Preachers' Fund, or any other public Money. But do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.

JOHN WESLEY.

N. B. The Conference have unanimously resolved, that all the Preachers who are in full connexion with them, shall enjoy every privilege that the members of the Conference enjoy, agreeably to the above-written letter of our venerable deceased Father in the Gospel.

I. RULES CONCERNING THE PRESIDENT AND SECRETARY.

I. Q. What Regulations shall be made concerning the office of the President of the Conference?

A. 1. The same President is not to be re-chosen above once in eight years.

2. The President's power shall cease, as soon as the Conference breaks up. 1792.

[Afterwards qualified, as in Nos. III. V. VIII. see also *Rules concerning Chairmen of Districts*, No. IV. 1.]

II. Q. What direction shall be given concerning the election of a President?

A. No person shall vote for the President by proxy. 1793.

[☞ All the Preachers who have travelled fourteen years, are now at liberty to nominate by ballot the President and Secretary; which nomination, however, is submitted to the Members of the Legal Conference for their sanction.]

III. The Reserve List is left in the hands of the President; who is fully authorised, after due inquiries, to call out any of the Preachers who are upon that list, in order to fill up in the Circuits or Missions, any vacancies which may be caused by death, by desisting from travelling, or by the rejection of any of the Preachers now taken *provisionally* on trial, by their Quarterly Meetings, or by examining Superintendents, &c.: provided that the Preachers, so called out by the President,* receive the approbation of

[* See Rules concerning Superintendents of Circuits, No. XVIII. XXXIX.]

their Quarterly Meetings, and are previously heard, examined, and approved by three Preachers who have travelled, at least, ten years. 1808.

IV. After the present year, this Conference will not appoint the same Preacher to preside in the Irish Conference for two years successively 1811.

V. The President of the Conference shall always be, *ex officio*, Chairman of the District, in which he is stationed, during the year of his Presidency. 1812.

VI. It is agreed, That, after the Preachers, who have completed the period of their probation, shall have passed through the usual private and public examination, they shall be received into full connexion by the President of the Conference for the time being, as has been customary. And the President of the *preceding* Conference shall then address to them, in the presence of the Congregation, an appropriate *Charge*. This method shall be continued annually. 1813.

VII. Q. How may we provide against the difficulties and inconveniences resulting from the death of any President of the Conference, who may die during the year of his Presidency?

A. In every such case, *the last surviving President* shall immediately enter again into the office so vacated; and shall be considered, for the remainder of that year, aud until the election of a successor at the ensuing Conference, as having all the powers, privileges, and authorities of the Presidency, and responsible for all its duties. 1816.

VIII. The President for the time being, shall, in future, be expected to use the authority vested in him by Rule, by previously appointing, in conjunction with the Superintendent of the place where the next Conference is to be held, the Preachers who are to officiate in the principal Chapels during the time of the Conference. 1821.

IX. It is particularly requested, that all letters written to the President or Secretary, or other Preachers, whether during the sittings of Conference, or in the course of the year, on public business of any kind, may be sent *Post-paid.* 1824.

X. In consequence of the great accumulation of public business which now devolves upon our President, during the year of his presidency; it is agreed, that a junior Preacher shall, from year to year, be stationed with the President for the time being, to assist him in his official correspondence, &c. and to supply his place in his Circuit, during his official journeys, or other unavoidable public engagements. 1825.

II. RULES CONCERNING THE CONFERENCE.

I. Q. Is it necessary to enter into any engagements in respect to our future plan of economy?

A. We engage to follow strictly the plan which Mr. Wesley left us at his death. 1791.

II. Q. WHEREAS we have been disappointed by married Preachers coming out to travel in expectation of being themselves able to maintain their Wives independently of the Connexion, who very soon became entirely dependent; how shall this be prevented in future?

A. 1. Let no Preacher be received on this plan, unless he can bring in writing such an account of his income, signed by the Assistant (Superintendent), as shall satisfy the Conference.

2. If any person shall propose to keep a Preachers' wife or children, he shall give a bond to the Conference for the sum he is to allow. 1791.

III. Q. WHAT Rules shall be made concerning Ordinations?

A. 1. No Ordination shall take place in the Methodist Connexion, without the consent of the Conference first obtained.

2. If any brother shall break the above-mentioned Rule, by ordaining or being ordained, without the consent of the Conference previously obtained, the brother so breaking the Rule, does thereby exclude himself. 1792.

IV. Q. EXPRESSIONS have been used by some, through a false zeal for their own peculiar sentiments, which were very unjustifiable. How shall we prevent this in future?

A. No person is to call another heretic, bigot, or by any other disrespectful name, on any account, for a difference in sentiment. 1792.

V. Q. SOME Preachers have paid visits to their friends and relations at unsuitable times, to the injury of the work

of God in their Circuits. How shall this be prevented in future?

A. No Preacher is to leave his Circuit, in order to visit his friends or relations, between the Midsummer and Michaelmas quarter days. 1792.

VI. Q. What direction shall be given concerning Superannuated Preachers?

A. Every Preacher shall be considered as a Supernumerary for four years after he has desisted from travelling, and shall afterwards be deemed superannuated. 1793.

VII. Q. What directions shall be given concerning the use of Tobacco?

A. 1. No Preacher shall use Tobacco for smoking, for chewing, or in snuff, unless it be prescribed by a physician.

2. Our people are requested, not to introduce pipes and Tobacco into their houses for Preachers, except in extreme cases. 1795.

VIII. Concerning Delegates, the Conference having maturely considered the subject, are thoroughly persuaded, with many of our Societies, whose letters have been read in full Conference, that they cannot admit any but regular Travelling Preachers into their Body, either in the Conference or District Meetings, and preserve the system of Methodism entire, particularly the Itinerant plan, which they are determined to support. But let it be well observed, that, in explaining their Minutes, it was fully and explicitly understood, that, if there be any accusation against a Preacher, or any difficult affair to settle, not only the Circuit, or Town Steward, but any Leader, or even Member

of the Society, shall be admitted as evidence, to the District Meeting; provided the matter has been first heard at a Quarterly Meeting. 1797.

IX. Q. WHAT directions shall be given concerning the administration of the Lord's Supper?

A. A Superintendent or some other Travelling Preacher in full connexion, who is willing to administer the Lord's Supper, shall be appointed for every Circuit, where the Lord's Supper is regularly administered; who shall administer that holy Ordinance in all such places in his Circuit, as are allowed that privilege according to the Rules of Pacification. 1799.

X. A GENERAL LEDGER shall be kept, into which all the accounts shall be entered; and all the books be kept in London, with the JOURNALS, during the intervals of the Conference. 1799.

XI. Q. How may we guard our religious privileges?

A. A Committee of ten persons shall be formed to attend on this important business.

N. B. The Committee for the purpose above-mentioned, are to be annually elected by the Conference. 1803.

XII. Q. WHAT direction shall be given in respect to law-suits?

A. The Committee mentioned in the preceding Minute, shall be consulted previously to the commencement of any law-suit on account of the whole or any part of the Connexion. And if any law-suit be commenced, in future, before the above Committee be consulted, and their approbation be obtained, the Conference and Connexion at large,

shall not be responsible for any expenses incurred by such law-suit. 1803.

XIII. Q. Do we agree to confirm our former Rules, prohibiting the Travelling Preachers from engaging in secular concerns?

A. Certainly; and we determine, that if any Travelling Preacher or Missionary be employed in, or carry on, any trade, he shall, on proof thereof, be excluded from the Itinerant Plan; as we judge that such a pursuit of private emolument is incompatible with our ministerial duties. 1804.

XIV. Q. Are not some of the younger Preachers in danger of departing from our leading doctrines?

A. We fear they are, and resolve that, in future, before any Preacher be admitted into full connexion, he shall be required to give a full and explicit declaration of his faith, as to those doctrines, in the presence of the Conference. 1805.

XV. Q. Can any plan be adopted, preferable to that which we have generally pursued, in order to expedite business in our Conferences?

A. As soon as the Deed of Declaration is filled up, and the President and Secretary are chosen, let the Clerks be immediately appointed, and such standing Committees, as are in general found to be necessary. 1805.

XVI. Q. As a positive law of our body enjoins, that no Travelling Preacher is to marry *during his probation*, when is that probation to be considered as terminated?

A. When he is received into full connexion, either formally at the Conference, or virtually by being so entered on our Minutes. 1806.

XVII Q. How may the union of the Brethren, who labour together in the same Circuit, be more effectually promoted?

A. 1. The Conference insists, that no Helper shall countenance or encourage any person who opposes the Superintendent in the proper discharge of his official duties according to our Rules.

2. We advise the Brethren to meet together once a week, or as often as it is practicable, in order to converse freely with each other, respecting the affairs of their Circuit. 1806.

XVIII. Q. Can any thing more be done in order to expedite and regulate the business of our Conferences?

A. 1. Let us enforce our existing Rules, which enact, that no charge brought by one Preacher against another in the same District, shall be heard in the Conference, unless previously examined in the District Meeting, if the matter alleged in such charge were then in existence; and that all charges shall be previously announced, personally or in writing, to the Brother against whom they are directed.

2. It is agreed, that no person shall be allowed to speak more than once on the same subject of debate, except in explanation. 1807.

XIX. Q. If any Preachers, who have been received upon trial, but not into full connexion, desist from travelling, what method shall be pursued concerning them?

A. They shall be dropped in perfect silence, unless they desist for want of health. 1807

XX. Q. What is the opinion of the Conference concerning the marriage of daughters without the consent of parents?

A. We agree to confirm and re-publish the Minute formerly printed on this subject by Mr. Wesley; and resolve, that if any Preacher violate this Rule in future, he shall, on proof of such violation, be excluded from the Connexion. The Minute referred to is as follows:—"Q. Ought any woman to marry without the consent of her parents? A. In general she ought not. Yet there may be an exception. For if, 1. a woman be under the necessity of marrying; if, 2. her parents absolutely refuse to let her marry any Christian; then she may, nay ought, to marry without their consent. Yet even then, a Methodist Preacher ought not to marry her." 1809.

XXI. Q. What is the judgment of the Conference concerning the practice of admitting Preachers into full connexion, *formally* and *publicly*, at the District Meetings?

A. On mature consideration, the Rule which permitted that practice is now repealed; and the solemn designation of our young Preachers to the work of the Christian Ministry among us, by their *formal* admission into full connexion, shall take place only at our Annual Conferences. 1810.

XXII. Q. How are we to interpret our existing Rules concerning Preachers who are called into our Circuits during the intervals of our Conferences?

A. If they be previously entered on the List of Reserve, and be called out before the Christmas following, they shall be considered at the ensuing Conference as having travelled one year. If they be not on the List of Reserve, their Itinerancy is to be considered as commencing at the ensuing Conference; and they are to travel four years from that time before they are received into full connexion. 1812.

XXIII. No motion shall be discussed, at any future Conference, proposing a new Rule that would affect our connexion in general, unless notice be given of such motion at least on the day before it is brought forward. 1815.

XXIV. In future, no new proposal which is designed to effect a general augmentation of the income of the Preachers, in the connexion at large, shall be definitely adopted as a Rule, until it shall have received the assent of a majority of the District-Meetings throughout the kingdom, at the time when the financial affairs of the Districts are transacted; during which time, according to an existing Rule, the Circuit Stewards of every Circuit in each District are to be invited to attend the District-Meeting, and shall have a right to vote on every such proposal respecting any general increase of allowances. 1815.

XXV. Q. What is the judgment of the Conference respecting that part of our work, which has been usually termed. *The Home-Missions?*

A. 1. The terms, *Home-Missions* and *Home-Missionaries*, shall be disused.

2. All the Stations *in England*, which have been called Home-Missions, shall from this time be considered, either as distinct and regular Circuits, or as appended to the regular Circuits to which they are contiguous.

3. The Preachers employed in such Stations, and heretofore considered as Home-Missionaries, shall be henceforth considered as additional Preachers, subject to the authority of the District-Meetings, and to every part of our discipline, like all other Preachers.

4. Those expenses, connected with the employment of

such Preachers, which cannot be raised among the people for whom they labour, or in the Circuits to which they are attached, shall be first examined and approved by the Quarterly-Meetings, and then allowed by the District-Meetings, to be paid out of the yearly Collection, according to the same Rules which direct the payment of all other ordinary and extraordinary deficiencies in the circuits.

5. In order to provide for the expenses which may be incurred by the employment of additional Preachers, for the purpose of carrying the Gospel and its Ordinances into those parts of our own country which are in a great degree destitute of the ordinary means of religious instruction,—as well as to prevent, if possible, the necessity of future extraordinary Collections, by making the yearly income of the Contingent Fund more equal to the average amount of the demands upon it,—an Annual Public Collection, for the support and spread of the Gospel at home, shall be made in all our congregations throughout the kingdom, in the early part of the month of July: which shall be brought to the ensuing Conference, and applied in aid of the old-established yearly collection, which is made privately in the Classes.

6. An address to our congregations, on the design and necessity of this Collection, shall be prepared; copies of which shall be sent to every Circuit, for the guidance of the Preachers who may be employed in making it. 1815.

XXVI. It is recommended, both for the saving of expense, and with a view to the health of our Preachers, and to the greater spiritual profit of our people in the Country Societies of the several Circuits, that the Single Preachers shall in general lodge at those places in the Country where they have preached in the evenings: so that

the allowances for their board in the head Town, or other principal place of each Circuit, may not be unnecessarily increased by their too frequent return. 1818.

XXVII. Q. CAN we adopt any further measure to promote the spiritual benefit of the Societies under our care?

A. We deem it expedient and proper to address the Societies annually in a Pastoral Letter from the Conference. This practice shall be commenced at the present Conference; and the address now prepared and approved, shall be immediately printed, that it may be sent to the Circuits, and be read forthwith in all our Congregations, and shall be afterwards published in our Minutes, and in the Methodist Magazine. 1819.

XXVIII. Q. Can we further improve the method of transacting our business at the annual Conferences?

A. 1. Let the next Conference begin its sittings on the *last Wednesday* and not on the *last Monday, in July;* in order that not only the Missionary Committee and the Chapel-Fund Committee, but also the Committees for Book-Affairs, for the examination of the concerns of our Schools, for the investigation of the Extraordinaries, and other Financial Business, and for Stationing the Children, may all have time to meet, *before the Conference shall assemble,* and prepare the Reports of the business of their several Departments.

2. Let the Committee of Eleven begin their work in the Evening of the first day of the Conference, and continue their Meetings every evening, until their Report shall be ready.

3. In consequence of this alteration, it is expected, that the great Body of the Preachers, who attend the Conference,

may remain in their Circuits on the Sunday before the commencement of its sittings, and that they will not be under the necessity of being absent for more than *two Sabbaths* 1819.

XXIX. The Rev. John Emory, (now Doctor of Divinity,) having been introduced to the Conference as the accredited Representative in our Body of the General Conference of the Methodist Episcopal Church in the United States of America, presented a letter from that Conference, and gave an interesting and encouraging statement of the prosperity of the work of God in the United States; which account the Conference received with much satisfaction, and unanimously agreed to the following Resolutions on the occasion: *viz.*

1. That the Conference embrace with pleasure this opportunity of recognizing that great principle, which it is hoped, will be permanently maintained,—That the Wesleyan Methodists are one Body in every part of the world.

2. That the British Conference have frequently rejoiced in the very favourable accounts which have been received, year after year, of the great and glorious work which God is graciously carrying on in the United States of America; but that it is with *peculiar pleasure* that they receive a *Representative* from the General Conference in America.—The statement given by our beloved Brother, Mr Emory, of the present state of Methodism in America, has been received with much joy: and the Conference hereby expresses its high satisfaction, not only in the *declaration*, but in the *proof*, of the love of our American Brethren, in fully opening the way for a brotherly intercourse between the European and the American Societies.

3. That the Conference particularly rejoices in the zeal

which is manifested by our American Brethren, in carrying the Gospel of our Lord Jesus Christ to the Indian tribes, and in the success which God has already given to their labours in that natural and moral wilderness; and hopes, that the time is drawing near, when the *aborigines* of that vast Continent shall become the mild and gentle followers of our gracious Redeemer.

4. That it is the earnest wish of this Conference, that the kind and friendly intercourse which is now opened between the British and American Conferences should be continued; and that prior to the time of the next General Conference in America, the British Conference will appoint one or more of their Body to visit our Brethren in America, and to be present at their General Conference.

5. That a letter shall be sent to the American Brethren, containing these Resolutions, and strongly expressing our high approbation of the selection of our highly-esteemed Brother, Mr. Emory, as their Representative to our Conference, and our earnest desire and prayer, that, in the spirit of Christian love, we may ever be one in Christ Jesus.

6. That there shall be a regular exchange of Minutes, Magazines, Missionary Reports and Notices, and of all new original Works, published by the European and American Methodists, from their respective Book-Rooms. 1820.

XXX. Q. WHAT can be done to promote amongst ourselves and the People of our charge, more general and earnest Prayer for the abundant Out-pouring of the HOLY SPIRIT on the Church of CHRIST and on the World?

A. 1. We continue to be deeply convinced of the absolute necessity of such an effusion of the SPIRIT on Christian Ministers and People, and on the World at large, in

order to give an increased efficiency to the preaching of the Gospel, and to the various other plans of public usefulness which are now in progress, both at home and abroad; and particularly feel the importance of a more copious effusion of Divine influences, in reference to ourselves, and to the Societies and Congregations under our pastoral care.

2. We again solemnly agree to bring this subject, humbly and perseveringly, before the Lord in our private supplications, and in our family-devotions; and to remember it distinctly and constantly, when we are called to conduct the public worship of Almighty God.

3. We will, by conversation with our friends, and in the meetings of our Leaders and Local Preachers, as well as by frequent mention of the subject in our sermons, endeavour to promote special prayer for the Holy Spirit among our people; and, on the Sundays preceding our usual quarterly days of fasting and prayer, we will distinctly call their attention to that great duty, by sermons on such parts of Scripture as directly relate to those copious out-pourings of grace, which, are the chief hope of the world, and by which, according to Holy Writ, the latter days are to be peculiarly distinguished.

XXXI. THE COMMITTEES preparatory to the Conference are as follows:

1. The *Stationing Committee*, on the last Wednesday but one in July, at six o'clock in the morning.

2. The *Committee of the Auxiliary Fund*, on the following Friday afternoon.

3. The *Book Committee*, on Saturday morning.

4. The *General School Committee*, on Saturday afternoon.

5. The *Chapel-Fund Committee*, on the Monday morning preceding the Conference.

6. The *Financial Committee,* for the examination of the Extraordinary Deficiencies, and for the business of the Childrens' Fund, on the Tuesday morning preceding the Conference.

7. The *Special Missionary Committee,* on the Tuesday afternoon preceding the Conference.

N. B. 1. The Treasurers and Secretaries of the several Funds are to meet on the last Wednesday but one in July, for the purpose of auditing and preparing the accounts of their respective departments.

2. The Sub-Secretaries, are directed to attend at the same time, for the purpose of compiling, from the District Minutes, various lists, &c. which will facilitate the business of the Committees, and of the subsequent Conference.

3. The Representatives of Districts are required to bring, or send, *in time for the Meeting of the Treasurers and Secretaries of our Funds,* on the last Wednesday but one, perfect copies of the District-Minutes, and an account of the numbers in Society in the several Circuits of their Districts, as taken at the Midsummer visitation of the Classes.

III. RULES CONCERNING THE STATIONING COMMITTEE.

I. Q. WHAT directions are necessary concerning the forming of Committees to draw up a plan for the stationing of the Preachers in Great Britain and Ireland?

A. 1. The Committee of every District in England and

Scotland shall elect one of their body, to form a Committee to draw up a plan for the stationing of the Preachers in Great Britain: which Committee shall meet at the place where the Conference is held, three days in the week preceding the Conference, in order to draw up the above mentioned plan.

2. The Committee of every District in Ireland shall send one of their body to meet the delegate, two days before the Irish Conference, for the same purpose. 1791.

II. Q. HAVE the Senior Preachers been always stationed as they wished?

A. Some of them have not. In future, the aged Preachers shall be provided with Circuits before any of the others. 1800.

III. Q. HAS sufficient care been taken in superannuating Preachers, or in making them Supernumeraries?

A. In several cases we have reason to think there has not. Henceforward let no Preacher be declared Superannuated, or stationed as a Supernumerary, without the recommendation of the District-Committee to which he belongs, unless for particular reasons, the Conference, with his own consent judge it proper. 1800.

IV. Q. HAVE the Preachers who do not come to the Conference, been properly informed of their appointments?

A. They have not always been informed in time. To remedy this in future, let the Representative of any District write to his brethren, (who remain in the Circuits,) where they are stationed, as soon as he can, that the Stationing Committee may be enabled to please every one, as far as possible. 1800.

V. Q. What can be done to expedite the business of stationing the Preachers?

A. 1. Let not the District-Committees interfere with the stations of the Preachers.

2. Let no letters concerning stations be in the least degree regarded, but such as come from the majorities of regular Quarterly Meetings.

N. B. Letters which may be sent from Committees shall not be attended to any more than those from individuals.

3. Let the letters which are sent from the Quarterly Meetings be carefully read and considered first by the Stationing Committee, and then by the Conference.

4. Let the appointments made by the Stationing Committee be final, in respect to all Preachers upon trial. 1805.

VI. In stationing the Preachers, let particular care be taken that the removals be as short as possible; much money having, we fear, been sometimes needlessly expended in removing families to a greater distance than was either necessary or expedient, from the place of their last appointment. 1805.

VII. Q. Is any alteration necessary in our Rules respecting the stationing of the Preachers?

A. In future no Preacher is to return to a Circuit, where he has before been stationed, till he has been absent from it *eight* years. 1807.

VIII. In order to prevent an unnecessary increase of Preachers, and that the Conference may make the best selection out of such young men as are annually recommended to travel, it is agreed:—

1. That the Stationing Committee shall only station, in

their preparatory plan, such Preachers as they find on the Minutes of the preceding year.

2. All proposals for employing an additional Preacher in any Circuit, shall be considered and allowed in full Conference, before such Preacher be entered on the Plan of Stations.

3. The Stationing Committee are allowed to adopt provisionally, into their plan, all those proposed divisions of Circuits, which are sanctioned by the District-Meetings, in order that suitable Superintendents may be found for the new Circuits; but such proposed divisions shall be brought before the Conference by a special report, and allowed or rejected, before the stations are considered. 1813.

IX. MARRIED Preachers are to be stationed, in future, in all the Circuits *in proportion to the numbers* in Society. 1813.

N. B. The proportion here intended, is thus expressed in an Address of the same year, to the Circuit and Society Stewards:—"It appears, on a fair calculation, that on this principle, one married Preacher ought to be sent, where there are 450 members; two where there are 900; three where there are 1350, and so on."

X. No additional Single Preacher can be sent, in future, to any Circuit, unless such Circuit engage to support *an additional Married Preacher*, instead of the Single Preacher, at the end of four years at the latest. 1813.

XI. Q. WHAT is the deliberate judgment of this Conference respecting the Triennial Stations of our Preachers?

A. It is agreed, that in order to make our Regulation on this subject more strictly conformable to the provisions

of Mr. Wesley's *Deed of Declaration,* (which is enrolled in Chancery, and constitutes the legal Charter of Methodism;) and with a view to the saving of expense, the improvement of our Preachers, and the spiritual welfare of our people, the Rule shall be as follows:—

"Whenever it is proposed to station any Preacher in the same Circuit for a third year in succession, the reasons assigned for such triennial station shall be specially stated to the Conference, before the appointment is confirmed."

N. B. Mr. Wesley's *Deed of Declaration* enacts, that "the Conference shall not nor may appoint any person for *more than three years* successively to any Chapel." 1818.

XII. Q. What is the judgment of the Conference respecting the practice which has recently prevailed, of forming Circuits in which only one Travelling Preacher has been stationed?

A. The Conference strongly disapproves of the practice; and resolves, that, even in the cases where this plan has been introduced, or where, from some strong necessity, a Circuit of that kind may be formed in future, a change of the Preacher with some of the Brethren in the neighbouring Circuits shall be appointed, and published in the Minutes, so that no Preacher may be stationed alone, without provision for such a change, in any part of the kingdom. 1820.

XIII. One of the General Secretaries for our Foreign Missions shall be, from year to year, a member of the Stationing Committee. 1823.

XIV. Q. Shall any regulation be made respecting the attendance of the President and Secretary of the Conference on the meetings of the Stationing Committee?

A. 1. As the PRESIDENT and SECRETARY for the time being are *ex officio* Members of that Committee, they shall in future attend it *only* in their *public and official* character, as persons specially charged with the general interests of the whole Connexion; and neither of them shall be considered eligible to be sent by any particular District, as its local representative.

2. The PRESIDENT and SECRETARY of the preceding Conference, having attended the meetings of the Stationing Committee at their commencement, shall continue to be official Members of it during the whole of its sittings for that year; even when it may be necessary for the completion of its business, that it should occasionally assemble after the election of the new PRESIDENT or SECRETARY shall have taken place. 1824.

XV. THE Rule, made many years ago, which prohibits Preachers on Trial from being stationed in certain Circuits, is now rescinded; and they may be stationed in future, without any restriction, in those Circuits which are likely to be most favourable to their improvement and usefulness. 1825.

II. CHAIRMEN OF DISTRICTS:

RULES CONCERNING THEM.

I. Q. WHAT Regulations are necessary for the preservation of our whole Economy, as the Rev. Mr. Wesley left it?

A. Let the three kingdoms be divided into Districts. 1791.

II. Q. WHAT Regulations shall be made concerning the management of the Districts?

A. 1. The Chairman shall have authority to call a meeting of the Committee of his District, on any application of the Preachers or People, which appears to him to require it But he must never individually interfere with any other Circuit but his own.

2. Whenever the Chairman has received any complaint against a Preacher, either from the Preachers or the People, he shall send an exact account of the complaint in writing, to the person accused, with the name of the accuser or accusers, before he calls a meeting of the District-Committee to examine into the charge.

3. If it appear on just grounds to any Superintendent, that the Chairman of his District has been guilty of any crime or misdemeanour, or that he has neglected to call a meeting of the District-Committee, when there were sufficient reasons for calling it, such Superintendents shall have authority, in that case, to call a meeting of the District-Committee, and to fix the time and place of meeting. The Committee thus assembled, shall have power, if they judge necessary, to try the Chairman, and, if found guilty, to

suspend him from being a Travelling Preacher till the ensuing Conference, or to remove him from the office of a Superintendent, or to depose him from the chair, and to elect another in his place. 1792.

III. Q. Shall any alteration be made concerning the exercise of the office of a Chairman of a District?

A. 1. If any Preacher be accused of immorality, the Preacher accused, and his accuser, shall respectively choose two Preachers of their District; and the Chairman of the District shall, with the four Preachers chosen as above, try the accused Preacher; and they shall have authority, if he be found guilty, to suspend him till the ensuing Conference, if they judge it expedient.

2. If there be any difference between the Preachers in a District, the respective parties shall choose two Preachers; and the Chairman of the District, with the four Preachers so chosen, shall be final arbiters to determine the matters in dispute.

In both cases the Chairman shall have a casting voice, in case of an equality. 1793.

IV. In order to render our Districts more effective:—

1. The President of the Conference shall have power, when applied to, to supply a Circuit with Preachers, if any should die, or desist from travelling; and to sanction any change of Preachers which it may be necessary to make in the intervals of the Conference. And to assist at any District-Meeting, if applied to for that purpose, by the Chairman of the District, or by a majority of the Superintendents in such District. And he shall have a right, if written to by any who are concerned, to visit any Circuit, and to inquire into their affairs with respect to Methodism,

and, in union with the District-Committee, redress any grievance.

2. The Chairman of each District, in conjunction with his Brethren of the Committee, shall be responsible to the Conference for the execution of the Laws, as far as his District is concerned.

3. That no Chairman may have cause to complain of the want of power, in cases, which (according to his judgment) cannot be settled in the ordinary District-Meeting, he shall have authority to summon three of the nearest Superintendents, to be incorporated with the District-Committee, who shall have equal authority to vote, and settle every thing till the Conference.

4. The Conference recommends it to the Superintendents of the Circuits, to invite, on all important occasions, the Chairman of their respective District, to be present at their Quarterly-Meetings.

5. The Chairman of every District shall be chosen by the ballot of the Conference, after the names of all the Preachers in the District have been read to them by the Secretary. 1797.

V. Q. What other directions shall be given concerning the District-Meetings.

A. A book shall be kept by the Committee of each District, in which every thing resolved upon or transacted, shall be minuted down, and every such book shall be handed down to the Chairmen successively. 1799.

VI. The Chairman of every District in Great Britain, shall annually inquire, at the meeting of his Committee, whether there be any Preachers among themselves, or any proper persons among the Local Preachers in their District, who are willing to go upon the Foreign Missions. And

each Chairman shall make his report on this subject to the ensuing Conference. And every Superintendent is to propose, as soon as possible, to the Quarterly-Meeting, any Local Preacher who is qualified for, and willing to go on a Foreign Mission; that he may be afterward proposed to the District-Committee, and lastly to the Conference. 1800.

VII. Q. Is any further direction to be given respecting the Marriage of the Preachers?

A. When any Preacher has married in the course of the year, let the ensuing District-Meeting carefully inquire, whether he have complied with the apostolical injunction, binding on all Christians, but more especially on all Christian Ministers, to *marry only in the Lord:* and if there be reason to believe the contrary, let the Chairman report the same to the Conference. 1806.

VIII. BEFORE the deficiencies brought from any Circuit are paid at the District-Meeting, inquiry shall be made, whether such Circuit has complied with our Rules respecting contributions, by raising, *on the average*, one penny per week, and one shilling per quarter for each member. If it appear that the Rules have not been complied with, the payment of the deficiencies of that Circuit shall be suspended, and the case reported to the Conference for their decision. 1809.

IX. Q. WHAT is the proper method of accomplishing such new arrangements or partial alterations of Circuits, as may be judged necessary for the general good?

A. It has already been agreed, "that no Circuit shall be *divided*, till such *division* has been approved by their respective Quarterly-Meetings." But the boundaries of existing Circuits may be regulated, and partial alterations

made, without dividing them, or making any new Circuit; and such arrangements the District-Meetings have authority to make: subject, however, to the decision of Conference, if there be any appeal against them. 1809.

X. Q. What is the decision of the Brethren concerning the attendance of Preachers at the Conference?

A. The following shall be printed as the Revised Rules of the Connexion on this subject. The District-Committees respectively shall have the right of fixing upon the Preachers who are to attend the Conference; subject, however, to the following limitations: viz.

1. The expenses of going to and from the Conference shall be defrayed by the Circuits, or by the Preachers themselves.

2. Let not *all* the Preachers from any Circuit ever come to the Conference, except from within such a distance of the place where it is held, as will admit of their supplying their places on the Lord's Days; or except, in very special cases, the District-Meeting shall *unanimously* decide that all the Brethren in any Circuit ought to attend.

3. Let those who have leave to attend, set out as late, and return as soon as possible.

4. The Preachers *on trial* shall not attend the Conference, unless sent for, or unless stationed within such a distance of the place where it is held, as will admit of supplying their places on the Lord's Day.

5. Nothing in these Rules, shall be so construed as to prevent those Preachers from attending the Conference, against whom there lies any accusation or complaint. 1809. [See also No. XVIII.]

XI. The Chairmen of our Districts are required not only to examine very minutely in their District-Meetings,

all persons proposed to travel as Preachers among us; but also to report distinctly in their District-Minutes, for the consideration of the Conference, the opinion of the District-Meetings, after such examination, respecting their *health, piety*, and *moral character*, ministerial *abilities*, belief of our *doctrines*, attachment to our *discipline*, and freedom from *debt*, as well as from all *secular encumbrances*. In the same District-Minutes, the Preacher who recommends any Candidate shall state his age, and sign a recommendatory character of him, which may forthwith be copied, if the Conference receive such Candidate upon trial, into the book provided for that purpose. 1810.

XII. Q. Have all the branches of our discipline been properly executed?

A. We fear not; and therefore the Conference directs that every Superintendent shall take care that the Plans for the Local and Travelling Preachers be made by himself or his colleagues: that no person be permitted to administer the Sacraments of Baptism and the Lord's Supper, but a Travelling Preacher in full connexion; that the Stewards be annually changed or re-elected in every Circuit; and that the Chapels which are not yet settled, be speedily settled on the Conference Plan. The Conference desires that all the Chairmen of Districts will inquire particularly into these matters at the District-Meetings, and report the result of their inquiries to the ensuing Conference. 1811.

XIII. Q. Is any regulation necessary respecting the annual examination of Preachers in our District-Meetings?

A. Let it be clearly understood, that every Chairman is required to ask the following questions, *distinctly* and *successively*, concerning every Brother; viz.

1. Is there any objection to his *moral and religious character*?

2. Does he believe and preach our *Doctrines*?

3. Has he duly observed and enforced our *Discipline*?

4. Has he competent *abilities* for our Itinerant Work?—A *separate* answer to each of these questions is expected to appear in the District-Minutes.

N. B. The inquiries concerning various branches of discipline, mentioned in the Answer to the preceding Question of 1811, are to be made *annually* by every Chairman, and the result reported to the Conference. 1812.

XIV. THE Chairman of Districts are ordered to inquire, at the next District-Meetings, what employment there is both on the Lord's Days and on other days, for the Preachers of every Circuit, in their respective Districts, and to report the result of such inquiries in their District-Minutes. 1813.

N. B. They are also charged with seeing the Rules respecting the Preacher's Auxiliary Fund executed. [see *Auxiliary Fund*, No. III. 1. 4. 5.]

XV. Q. CAN any additional methods be devised, in order to promote the mental improvement of our Preachers?

A. 1. The Chairmen of Districts shall, at each District-Meeting, examine every Preacher on trial, respecting the course of theological reading which he may have pursued in the course of the preceding year. For this purpose every such Preacher is required to deliver to the Chairman of his District, a list of the Books which he has read since the preceding District-Meeting. These lists shall be laid before the Meeting, that the senior

Brethren may have an opportunity of giving to the junior Preachers, such advices and directions respecting their studies as may appear to be necessary.

2. Before any Preacher, having travelled four years, is recommended by his District-Meeting, for admission into full connexion, he shall undergo a careful examination, by the Chairman of that Meeting respecting his acquaintance with Mr. Wesley's Works in general, and especially with his Sermons, and his Notes on the New Testament, *in addition to the other Examinations* required by our existing Rules: and no Preacher shall be so recommended, unless the result of his Examination be satisfactory to the Meeting.

3. Those Preachers on trial, who do not already possess Mr. Wesley's Works, are required to procure them, during the period of their probation: and shall be allowed to pay for them to our Book-Steward, if they desire it, by such instalments as may best suit their convenience.

4. We recommend to all our Preachers, Mr. Benson's Commentary on the Holy Scriptures; and we direct our Book-Steward to allow those Preachers who shall choose it, to purchase that Commentary for their own use, at one half of the selling price. 1815.

XVI. The Conference directs and requires the Chairman, and other Members of every District-Meeting, to be very exact in the examination of all claims on the Contingent Fund for the article of house-rent, and to make every proper and possible reduction in that branch of our general expenditure. 1817.

XVII. When any Preachers, who are already employed in the work at home, offer themselves at their respective

District-Meetings for foreign service, the Chairman shall immediately transmit an account of such offers to the Committee in London, and shall state distinctly whether the candidates can, or cannot, conveniently attend at the Conference then next ensuing. In the case of those who can attend the Conference, a Committee shall be then appointed, for the purpose of examining them as to their fitness for our foreign work, and shall report to the Conference the result of their examination. And in case of those who cannot attend the Conference for this purpose, they shall be directed to attend the Committee in London, in order to be examined by them, at such time as they shall appoint, previously to the Meeting of the Conference. 1817.

XVIII. Q. Is it necessary to enforce our Rules which regulate the attendance of the Preachers at the Conferences?

A. It appears in some instances those Rules have not been duly observed. We therefore direct that the Revised Rules on this subject, as published in the Minutes of 1809, [See No. X.] shall be annually read by the Chairman in every District-Meeting, just before the List is made of Preachers who are allowed to attend the following Conference. The District-Meetings are required to act strictly upon the Rules thus read. And every Chairman is directed to present to the President, during the first week of the Conference, a List of any Preachers in his District, who shall have come to the Conference in violation of these Rules, or without the consent of the District-Meeting. 1818.

XIX. It is agreed, that a Special Financial District-Meeting shall be held in each District in the Month of September, consisting of such Preachers as can conveniently

attend (the Superintendent at least of each Circuit), and also of the Circuit Stewards throughout the District, whose presence, as the official financial representatives of their several Circuits, shall be *most earnestly requested.* The place of meeting shall be determined by the Chairman, and the time shall be so fixed, as to precede the Michaelmas Quarterly-Meetings. 1820.

XX. Q. WHAT measures can we adopt for the increase of Spiritual Religion among our Societies and Congregations, and for the extension of the work of God in our native country?

A. After long and deeply serious deliberation on this important question, we have unanimously agreed to the following results:—

1. We, on this solemn occasion, devote ourselves afresh to God; and resolve, in humble dependance on his grace, to be more than ever attentive to Personal Religion, and to the Christian Instruction and Government of our own Families.

2. Let us endeavour, in our public Ministry, to preach constantly all those leading and vital Doctrines of the Gospel, which peculiarly distinguished the original Methodist Preachers, whose labours were so signally blessed by the Lord, and to preach them in our primitive method,—evangelically, experimentally, zealously, and with great plainness and simplicity; giving to them a decided prominence in *every* Sermon, and labouring to *apply* them closely, affectionately, and energetically to the consciences of the different classes of our hearers.

3. Let us consecrate ourselves fully and entirely to our proper work, as servants of Christ and his Church, giving ourselves "wholly" to it, both in public and in private, and

guarding against all occupations of our time and thoughts, which have no direct connexion with our great calling, and which would injuriously divert our attention from the momentous task of saving souls, and taking care of the flock of Christ.

4. Let us "covet earnestly the best gifts," to qualify us for an acceptable and useful ministry; let us seek them in prayer from Him who is the Father of Lights and Fountain of wisdom; let us "stir up," and improve by study and diligent cultivation, "the gift that is in us;" and strive in every way to be "workmen who need not to be ashamed, rightly dividing the Word of Truth; taking care, however, that, whatever other qualifications we may acquire and use, our Ministry shall, at least, by the divine blessing, be always characterised by sound, evangelical doctrine, by plainness of speech, and by a spirit of tender affection and burning zeal.

5. Let us frequently read, and carefully study, Mr. Wesley's "Rules of a Helper," and other parts of the large Minutes which relate to the duties of a Preacher and Pastor.

6. In order to promote an increase of the Congregations, and a revival of the work of God, let us have recourse, even in our old-established Circuits, to the practice of *preaching out of doors; seeking*, in order to *save*, that which is lost.

7. In every Circuit, let us try to open new Places; let us try *again* places which have not been *recently* visited; let us be increasingly attentive to the supply and superintendence of the *country places* already on the Plan; let us not be satisfied till every town, village, and hamlet in our respective neighbourhoods shall be blessed, as far as we can possibly accomplish it, with the means of grace and salvation;—in a word, let *every* Methodist Preacher consider

himself as called to be, in point of enterprize, zeal, and diligence, a *Home Missionary*, and to *enlarge* and extend, as well as *keep*, the Circuit to which he is appointed.

8. Let us, wherever it shall appear to be practicable, especially in the old and large Societies, employ some active, zealous men, whose piety and general character shall be approved by the Leaders' Meetings, to attempt the formation of new *Classes* in suitable neighbourhoods, where we may hope by that method to gather into the fold of Christ some persons who are "not far from the kingdom of God," but who need special invitation, and are not likely to "give themselves" fully "to the Lord and to us by the will of God," without more than ordinary labour and spiritual attention.

9. Let us speak plainly and pointedly in every place, both in those occasional meetings of the Society at which strangers are allowed to be present, and in our sermons, on the duty and advantage of Christian Communion; and exhort all who are seeking salvation, to avail themselves, without delay, of the help of our more private means of grace.

10. Let us encourage public Prayer-Meetings, especially those which are held at times which do not interfere with our general worship, in the houses of our friends, in different parts of a town or neighbourhood; such meetings having been long proved to be, when prudently conducted by persons of established piety and competent gifts, and duly superintended by the Preachers, and by the Leaders' Meetings, valuable nurseries for our Congregations and Societies, and means of salvation to many who could not have been reached at first in any other method.

11. In country places, where a full supply of preaching cannot be obtained, either by Travelling or Local Preachers,

let suitable persons, belonging to the nearest Societies, be encouraged to attend, under the direction of the Superintendent, for the purpose of Public Prayer and Exhortation, and occasionally to read to the Congregations a short and plain Sermon on the First Principles of the Doctrine of Christ, until such places can be favoured with other and more regular opportunities of instruction in righteousness.

12. Let us ourselves remember, and endeavour to impress on our people, that we, as a Body, do not exist for the purposes of party; and that we are especially bound by the example of our Founder, by the original principle on which our Societies are formed, and by our constant professions before the world, to avoid a narrow, bigoted, and sectarian spirit, to abstain from needless and unprofitable disputes on minor subjects of theological controversy, and, as far as we innocently can, to "please all men for their good unto edification." Let us, therefore, maintain towards all denominations of Christians, who "hold the Head," the kind and catholic spirit of primitive Methodism; and, according to the noble maxim of our Fathers in the Gospel, "be the friends of all, the enemies of none."

13. Let us, at least in every large town, establish weekly meetings for the children of our friends, according to our ancient custom; and let us pay particular spiritual attention, in public and in private, to the young people of our Societies and Congregations.

14. Let us meet the Societies regularly on the Lord's Day; and frequently on the week-day evenings, in *country* places, where we do not preach on the Lord's Day:—Let the Members be accustomed, on such occasions, to show their Society Tickets; and let us endeavour to make these Meetings interesting and appropriate to our Members, as such,—by giving to our Addresses an immediate reference

to the state of the people, to the circumstances of each Society, and to their peculiar duties, both personal and domestic, as professors of religion. and as Methodists, and by frequently explaining and enforcing our own Rules.

15. Let us revive, where it has been neglected, and promote in every place, the observance of those parts of our discipline, which refer to Watch-Nights, Private and Public Bands, and Quarterly Days for solemn Fasting and Prayer.

16. Let us, wherever we have access and opportunity, be diligent in *pastoral* visits to our people, at their own houses, especially to the sick, the careless, and the lukewarm.

17. But as such private visits must, in many cases, from our plan of continual itinerancy and village preaching, and from the number of Members in the larger Societies, be greatly limited, let us endeavour so to arrange in our several Circuits the Plans for the Quarterly Public Visitation of the Classes, as to allow full time for a more minute examination into the christian knowledge, experience, and practice of the Members, and for pastoral inquiries, instructions, and counsels, respecting personal and family religion.

18. Let us regularly meet the Class-Leaders, and examine their Class-Papers, in town and country; and do all we can to engage both them, and our respected Brethren, the Local Preachers, to co-operate with us, in their respective departments, in promoting vital godliness among our people, and extending the work of the Lord.

19. As much depends, under the blessing of God, on the piety, knowledge, zeal, activity, and christian temper, of our Leaders, as well as on their firm attachment to the doctrines, discipline, and cause of Methodism, let us never nominate a new Leader, until we have conscientiously satisfied ourselves by previous inquiry, and personal examination, as to the character and qualifications of the person

proposed; and let us act uniformly on the Rule respecting the Public Examination of Leaders, which is found in our Minutes of 1811.

20. Let us, whenever a new Leader, nominated by us, and accepted by the Leaders' Meeting, shall be first introduced into the Meeting, take that opportunity of stating the duties which belong to the office, and of enforcing them on all present.

21. Let us affectionately, but firmly, enforce on the Leaders, as an essential article of our pastoral discipline, and one, which, in consequence of our own constant itinerancy, cannot be dispensed with, the Rule of the Society in which it is stated to be the duty of a Leader "to see every Member in his Class *once in every week.*"

22. Let us pay particular attention to Backsliders, and endeavour, in the spirit of meekness, to restore them that have been overtaken in a fault, and by private efforts, as well as by our public ministrations, to recover the fallen out of the snare of the Devil.

23. Let us afresh enforce on all our people a conscientious attendance on the Lord's Supper.

24. Let us earnestly exhort our Societies to make the best and most religious use of the rest and leisure of the Lord's Day:—let us admonish any individuals who shall be found to neglect our public worship, under pretence of visiting the sick, or other similar engagements;—let us show to our People the evil of *wasting* those portions of the Sabbath, which are not spent in public worship, in visits, or in receiving company, to the neglect of private prayer, of the perusal of the Scriptures, and of family duties, and, often, to the serious spiritual injury of servants, who are thus improperly employed, and deprived of the public means of grace;—let us set an example in this matter, by refusing

for ourselves and for our families, to spend in visits, when there is no call of duty or necessity, the sacred hours of the Holy Sabbath ;—and let us never allow the Lord's Day to be *secularized* by meetings of mere *business*, when such business refers only to the *temporal affairs* of the Church of God.

25. With a view to promote, in the families and schools of our Connexion, the uniform and regular practice of *Catechetical* instruction, which, especially in the present state of our Body, and of our Country at large, we deem to be of the highest importance,—we agree that a series of Catechisms shall be prepared, and recommended for general use among us : and we earnestly request Mr. Benson and Mr. Watson, to draw up such Catechisms, and to submit them to the examination of the next Conference.

26. In conducting our Leaders' and Quarterly-Meetings, and all other official Meetings among us, let us affectionately and steadily discountenance the spirit of strife and debate, and promote, in the management of all our affairs, both by our advice and example, the temper and manner of men who are acting for God in the service of his Church.—Let the introduction of all topics of useless or irritating discussion, not legitimately connected with the proper business of such Meetings, be prudently repressed.—Let us remember that in a large Body, the only way to *live in peace* and comfort, is to *walk by rule*, and (to use the language of Mr. Wesley) "not to mend our Rules, but to keep them for conscience' sake."—And while we readily and cheerfully protect all our Members, in Meetings in which we preside, in the exercise of such functions as belong to them, according to our Laws and general usages, let us not forget that we are under solemn obligations to conduct ourselves on such occasions, not as the mere *Chairmen* of public Meetings,

but as the *Pastors* of Christian Societies, put in trust by the Ordinance of God, and by their own voluntary association with us, with the Scriptural superintendence of their spiritual affairs, and responsible to the great Head of the Church for the faithful discharge of the duties of that trust.

27. We affectionately exhort those of our own people, who are laudably active in various benevolent Institutions, while they persevere in every good word and work, to guard against the danger of expending all their leisure and influence on mere local and subordinate Charities, so as to neglect God's own direct and immediate Institutions, such as the public preaching of the Gospel, or to deprive themselves of the opportunity of regularly attending their Classes, and of private prayer and reading of the Holy Scriptures. It should not be forgotten that the *great spiritual work of God* depends, under the Divine blessing, on the general and conscientious use of his Institutions; and that, in the success of *that* work, all other good undertakings among us had their origins, and must ever have their principal support. "These things ought ye to have done, and not to have left the other undone."

28. In order that the state of the Work may be constantly under the eye of the Preachers, we agree to revive uniformly the good old custom of keeping Quarterly Schedules in every Circuit, each of which shall contain a correct Statement, for the Quarter to which it belongs, of Persons admitted on Trial,—New Members, fully admitted into Society after due probation,—Removals into other Circuits,—Deaths,—Backsliders,—Conversions,—Number in the Bands,—and Total Number of Members then in the Society.—The Book-Steward shall prepare, and furnish to every Circuit, a sufficient number of Printed Forms of such

a Schedule, to be filled up by the Preachers, in reference to every distinct Class, during their Quarterly Visitations:—and from these, each Superintendent shall draw up every Quarter one General Schedule, containing an Account of all the Societies in his Circuit, in relation to the several particulars above-mentioned. These General Circuit-Schedules each Superintendent is expected to produce, whenever required so to do, at the Annual District-Meeting, or at the Conference.

29. Every Superintendent is required to leave for his Successor in the Circuit-Book, not only a List of the Town and Circuit-Stewards, and of the Annual Subscribers to our several Funds, &c., but especially an exact List of the Names of all the Members in his Circuit, arranged in their several Classes and Societies, as found at the preceding Midsummer-Visitation.

30. But as we are deeply sensible that the great thing to be desired, in order to a Revival and Extension of the Work of God, without which no resolutions, or labours, or regulations will avail, is A NEW AND MORE ABUNDANT EFFUSION OF THE HOLY SPIRIT on ourselves, on our Societies, and on our Congregations,—we solemnly agree to seek that blessing in humble and earnest prayer. And we hereby appoint that the day of the next Quarterly Fast, *namely, the Friday after Michaelmas-Day, October 6th*, shall be observed in all our Circuits, as a day of *special* Fasting and Prayer to Almighty God.—Let Meetings for Public Supplication be held, in as many places as possible, in every Circuit; and let the Preachers speak largely and particularly on the subject in their Sermons on the preceding Lord's Day.

31. The various articles included in this Minute, shall be read by every Chairman at the next regular annual Meeting

of his District; and shall then be made the subject of serious conversation among the Brethren, with a view to their particular bearing on the spiritual state and circumstances of each District respectively. 1820.

XXI. It is resolved:—

1. That in the regular Minutes of every District-Meeting, the Chairman is required to direct the annual insertion of a complete and particular List of the *names* of all the Children of Preachers then stationed in that District, for whom the usual Quarterage is claimed, during *that* year, whether paid by the Treasurer of the General Children's Fund, or in the Circuits: and to the name of each Child on the List shall be appended *its age, at the Midsummer Quarter-day of that year;* so that it may be annually ascertained, by the compilation of one general List, not only how many Children have claims on the Circuits or Fund, but also for how many years the allowance has been already paid for each Child, and how much longer such Child will be entitled by Rule to receive the Allowance. In stating the *ages*, the additional *Quarters*, if any, should be added to the number of *years* specified in the amount.

2. That every Chairman is further required, to obtain at the annual Meeting of his District, and cause to be inserted in its Minutes, a List, containing the *probable* number of Children for whom each Preacher then stationed in his District will have to claim the Allowance for the *following* year; and to produce such List, in the Committee of the Children's Fund, on the day before the Meeting of the Conference, in order to assist the said Committee in making the necessary calculations and allotments for the year ensuing, 1820.

XXII. The Conference directs;

1. That there shall be a regular observance of the Quarterly Fasts in all our Circuits, as appointed by Mr. Wesley; which are, the first Fridays after Michaelmas-day, Christmas-day, Lady-day, and Midsummer-day; on which occasions, Public Prayer-Meetings shall be held in all our Chapels, at those hours which may be deemed most convenient for the attendance of our people. At the Annual District-Meetings, the Chairmen are directed to make particular inquiries concerning the conduct of the Brethren, in reference to this Regulation.

2. That the Twelve Rules of a Helper, and the Results of the conversation on carrying on the Work of God, inserted in the Minutes of 1820, [see No. XX.] shall be annually read by the Chairmen in every District-Meeting, and proper time allowed for examination, and for useful conversation, on the several subjects to which they refer. 1821.

XXIII. The Conference directs, That when any Preacher has been recommended to travel, and admitted on the List of Reserve, but not called out into the work in the course of the year, an inquiry shall be made of the Superintendent of the Circuit where he resides, at the ensuing District-Meeting, whether he be still deemed a proper person to be employed in our Regular Ministry, and that the result shall be reported in the District-Minutes. 1821.

XXIV. The Conference directs, That in future all the Preachers who are recommmended by their respective District-Meetings to be admitted into full connexion, shall be required to attend the Conference *of that year*, to undergo the usual examinations: and, if approved, to be

publicly set apart, without delay, to the Christian Ministry. 1821.

XXV. The Representatives of Districts are required to bring, or send, *in time for the Meeting of the Committee of the Auxiliary Fund*, perfect copies of the District-Minutes. And it will also be necessary, that every Representative should apply to the Superintendents of all the Circuits which he represents, for an Account of the numbers in Society, as taken at the Midsummer visitation; and should bring that account when he comes to the Stationing Committee, in order that the numbers may be ascertained before the Meeting of the Committee for stationing the children. 1821.

XXVI. Respecting the Yearly Collection:—

1. If, in any District, the sum received for the Yearly Collection be found *insufficient* to complete the payments due to the Circuits for the second Instalments of their respective allowances, the Chairman of that District shall immediately transmit to the Treasurer of the Contingent Fund an exact account of what has been already paid *in part*, and of the total sum *still* wanted to make up the second Instalments; which sum the Treasurer shall, with as little delay as possible, remit to the Chairman for his distribution among the deficient Circuits, on a plan similar to that which is directed, in reference to the first Instalments.

2. If, on the other hand, the sum received in any District, for the yearly collection, shall be *more than sufficient* to pay the *second* Instalment of *one-third* to the deficient Circuits included in such District, the Chairman is required to remit to the Treasurer of the Contingent Fund, within *one week* after the conclusion of his District-Meeting in May,

the whole surplus of Yearly Collection remaining in his hands, after such payment has been completed; together with a full and distinct statement of the Collections received, the sums paid out of them to the Circuits, and the amount transmitted as the *surplus* to the Treasurer.

N. B. A strict attention to this Rule, respecting the payment of only *one-third of the whole annual grant, out of their own Yearly Collection, at the time of the May District Meeting*, and the *immediate remittance of the whole Balance of that Collection to the Treasurer*, is one of great importance; because, otherwise the Treasurer will not have the means of paying, in proper time, to those Districts, the amount of whose Yearly Collection is comparatively small, the deficiencies of their Second Instalments, as directed by the preceding article; and because, if more than One-Third of its whole Grant for the year be detained, out of its Yearly Collection, by any District, for the purpose of *immediately* paying to a few Circuits their whole allowance, many Circuits, in Districts differently circumstanced, would be thereby deprived of their fair share of the temporary accommodation, which this plan is designed to provide for all who need it. 1821.

XXVII. The District-Meetings shall inquire into the Rates for which the Seats in the Chapels are let, and shall be satisfied that such rates are fair and equitable, before they recommend any case to the consideration of the Committee. They shall also further inquire, whether the Seat Rents are regularly collected, or are suffered to run into arrears. 1821.

XXVIII. The Chairman of every District shall be required to see that all the Regulations respecting the management of the Childrens' Fund, which are detailed in the

Minutes of 1819 and 1820, be fully carried into effect in the District under his charge; and that he shall be held individually responsible for the insertion in his District-Minutes of the proper Lists, described in the Answer to the Questions concerning the CHILDRENS' FUND in the Minutes of 1820, [see No. XXI.] and for the timely transmission of them to the Committee of this Fund at their Meeting before the Conference. 1821.

XXIX. THE Chairmen of Districts, and the Treasurer of the Contingent Fund, as far as it belongs to their departments respectively, are directed to take particular care, before any allowances out of that Fund are voted or paid to Deficient Circuits, that the full quotas of contribution, owing from such Circuits to the *Childrens' Fund*, for the current year, shall be duly secured, according to an Article contained in the Regulations concerning that Fund in the Minutes of 1820.—1821. [*See Children's Fund*, No. III. 8.]

XXX. No *new* Cases of Chapels soliciting aid shall be admitted, unless the Deeds be produced at the District-Meetings, in order to ascertain that the Chapels are properly secured to the Connexion. 1822.

XXXI. IN order to expedite the business of the Chapel Fund Committee in future years, it is resolved:—

1. That instead of *District*-Schedules, all the *Circuit*-Schedules of Chapels for which assistance is requested shall be forwarded by the Chairman of every District to the General Treasurers in London, by the first day of July.

2. The Amount of Subscriptions and Collections received for this Fund in each Circuit shall be reported by the Superintendents at every Annual District-Meeting; and

where any declension or gross deficiency shall appear, the Chairman shall make strict inquiry into the cause.

3. With a view to prevent unnecessary claims on the Fund, a minute and careful examination of those Cases, whose annual deficiency, estimated according to the existing Regulations, does not amount to Five Pounds, shall be made in all the District-Meetings, and a distinct report shall be made concerning them to the Committee at their next Meeting. 1824.

XXXII. Q. Are any additional Directions necessary respecting the Marriage of our Preachers?

A. 1. It is the solemn judgment of the Conference, That it is very highly inexpedient and dangerous for a Methodist Preacher to marry a person who, though truly pious, does not give at least *that* degree of public proof of cordial agreement with us, in doctrine and discipline, which is implied in being a *Member of our Society*.—The only exception to this Rule must be found in some very extraordinary cases, where the inclination to unite with us in christian communion may have been controlled by the want of opportunity, or other unavoidable circumstances. Where this cannot be pleaded, the Conference deem the marriage of a Preacher with a female not belonging to our Society to be an instance of culpable imprudence, perilous to the comfort and usefulness of the Preacher himself, and likely, if not discountenanced, to be greatly injurious to the spiritual interests of our people.

2. We require the Chairmen of our Districts to examine, in the case of every Preacher who has married during the year, whether the Fourth of the "*Rules of a Helper*" has been obeyed, which says, "Take no step towards marriage without first consulting with your Brethren;" and to report

to the Conference any case in which that important direction shall appear to have been violated.—This Rule shall be considered as requiring, *in particular*, consultation with the *Superintendent*;—not excluding, however, the other ministerial Colleagues of the party concerned.

3. Our Rule, printed in 1806, is also confirmed, and shall be re-published in our Minutes, viz.:—

"When any Preacher has married in the course of the year, let the ensuing District-Meeting carefully inquire, whether he have complied with the Apostolical injunction, binding on all Christians, but more especially on all Christian Ministers, to *marry only* IN THE LORD: and if there be reason to believe the contrary, let the Chairman report the same to the Conference." 1824.

XXXIII. Q. WHAT additional Regulations are judged proper, in respect to Preachers received on Trial?

A. No person shall in future be deemed eligible for examination at any District-Meeting, as a Candidate for reception even on Trial into our Itinerancy, unless his Superintendent be able to certify on his behalf, that he has previously read with care our standard doctrinal works, *viz.* Mr. Wesley's Notes on the New Testament, and his first Four Volumes of Sermons. 1825.

XXXIV. Q. WHAT can we further do to promote the prosperity and permanency of the Work of God in our Societies?

A. 1. In addition to the zealous and faithful preaching of the Gospel in all our congregations, and wherever we can obtain access for that purpose,—we once more earnestly exhort our Preachers firmly, vigilantly, and affectionately to enforce, in all our Societies, every part of our discipline.

We particularly require that two of the Lessons for the day, taken from the Holy Scriptures, shall be constantly read, at least once in every Sabbath, wherever we preach; that the Societies shall be frequently met, *apart from the congregation at large*, and suitably addressed on the various relative duties, on the due sanctification of the Sabbath, and other appropriate topics; and that when the Lord's Supper is administered, the communicants shall be previously required to produce their Society-Tickets, or Notes of Admission, according to our established Rules.

2. The Chairmen of Districts are enjoined to make particular inquiries at their Annual Meetings in reference to all the points specified in the preceding Minute. 1825.

XXXV. Duplicates of the Schedules of all Chapels which have received assistance shall be annually sent to the Chairmen of the Districts, in order to assist them in their inquiries into cases for which relief is requested; and that those Duplicates shall be preserved from year to year in every District, in a book prepared for the purpose, so as to afford the means of convenient reference. 1825.

XXXVI. At every District-Meeting, in the month of May, on the day in which the Circuit-Stewards are in attendance, during the transaction of the financial business of the District, the Chairman is directed to inquire particularly into the amount of the Subscriptions and Collections raised for the School Fund in each Circuit, and to compare them with the lists of the preceding year. Where any material deficiency, or want of due exertion, shall appear, the case shall be specially reported in the District-Minutes, and brought by the Chairman before the ensuing Conference.

N. B. Each Chairman shall extract from his District-Minutes every thing which relates to the School Fund, which extract he shall send to the Treasurer prior to the 24th of June. And further, every Superintendent shall pay to the Chairman of his District, at the time of the Annual District-Meeting, at latest, all *additional* Subscriptions or Collections which he may have received after the 15th of November. 1826.

XXXVII. The Conference direct:—

1. That the Rule made in 1824, be confirmed, which requires the Chairman to make strict inquiry, in every Annual District-Meeting, what has been the amount of Subscriptions and Collections for the Chapel Fund in each Circuit. [See No. XXXI.]

2. The Superintendents of Circuits, and Chairmen of Districts, are required, before they sanction any application for the relief of distressed Chapels, to inquire whether the said Chapels, or any part of the Trust Premises, be occupied as a Sunday School, and if so, whether a fair and reasonable rent be paid to the Trustees in consideration of such occupation. 1826.

XXXVIII. The Chairmen of Districts are required to send to the Treasurer of the Auxiliary Fund, such parts of the Minutes of the District-Meetings as relate to the *Auxiliary Fund, immediately after the Meeting of their Districts;* in order that he may have sufficient time, before he leaves his Circuit to attend the Conference, to arrange and prepare the cases recommended to the consideration of the *Committee of eleven.* 1826.

XXXIX. It is again required, That the Minutes con-

taining the result of our consultations at Liverpool in 1820, on the means of reviving and promoting the work of God in our Connexion, [See No. XX.] shall be read at full length in every Annual District-Meeting, and made the occasion of suitable inquiries, conversation, and prayer. 1826.

XL. It is peremptorily required that, in order to bring the state and progress of the work of God, in every Circuit, distinctly and regularly under the examination of the District-Meetings, the *Circuit Schedules*, duly filled up, shall be annually produced, read, and considered. The Chairmen of Districts are made responsible for the execution of this order; and shall bring the Circuit Schedules with them to the Conference, that they may be forthcoming, if called for. 1826.

III. SUPERINTENDENTS OF CIRCUITS: RULES CONCERNING THEM.

I. The Superintendent shall regularly meet the Local Preachers once a quarter, and no person shall receive a Plan as a Local Preacher, nor be suffered to preach among us as such, without the approbation of that Meeting. Or, if in any Circuit a regular Local Preachers' Meeting cannot be held, they shall be proposed and approved at the General Quarterly-Meeting of the Circuit. 1794.

II. Q. WHAT directions shall be given concerning the keeping of the Lord's Day holy?

A. We are afraid, that some of our people are not sufficiently attentive to this Ordinance of God. We therefore strongly recommend the religious observance of that sacred day; and desire the Superintendents to exclude every person from the Society, who buys or sells on the Lord's Day, unless the sin be acknowledged and forsaken; except in the cases of medicine for the sick, or of supplying necessaries for funerals. 1795.

III. Q. WHAT is allowed for the education of the Daughters of the Preachers?

A. No Daughter shall receive any thing from the [School] Collection till she is nine years old. She shall then have Eight Guineas a year for four years. 1796.

[Daughters now receive Eight Guineas a year, from eight years of age, till they are fourteen.]

IV. Q. HAVE the Regulations respecting the Sacrament been strictly attended to?

A. We have had some complaints on both sides. To remedy which in future, the Conference agree,

1. That those Societies which have the Sacrament allowed according to the Rules of Pacification, shall have it duly administered; and that if the Superintendent will not administer it himself, he shall provide some other Preacher, who is properly qualified, to do it: so that the people may not be deprived of their privilege.

2. That every Preacher shall attend, with the utmost exactness, to that Rule in the Pacific Plan, which states, That no Preacher shall, directly or indirectly, endeavour to excite any Society to desire to have the Lord's Supper.

Nor, on the other hand, strive to set any Society against that blessed Ordinance; but leave the people every where entirely free. 1796.

V. As enjoined in the Large Minutes,—1. Let us preach expressly, now and then, on Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness, or gaiety of apparel, and contracting debts without due care to discharge them. 2. Read in every Society the Sermon on evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preachers warn every Society, that none who is guilty herein can remain with us. 1796.

VI. BEFORE any Superintendent propose a Preacher to the Conference, as proper to be admitted on trial, such Preacher must not only be approved of at the March Quarterly-Meeting, but must have read and signed the General Minutes, as fully approving of them. Nor must any one suppose, or pretend to think, that the Conversations which have been on any of these Minutes, were intended so to qualify them, as in the least to affect the spirit and design of them. 1797.

VII. THE Conference recommends it to the Superintendents of the Circuits, to invite, on all important occasions, the Chairman of their respective District, to be present at their Quarterly-Meetings. 1797.

VIII. Q. CAN any thing more be done to guard against improper Preachers getting admittance into our Connexion?

A. In the examination of the Candidates, let each be required to answer any question the President may ask him,

respecting the Doctrines contained in the Eight Volumes of Sermons, which Mr. Wesley left in his Will to the Preachers. Every Superintendent is to take care that the Preachers on trial have the Eight Volumes to read. And every one, when received into full connexion, shall have the Eight Volumes given to him as a present from the Book-Room. 1798.

[A ninth Volume has since been published, and is added to the above gift.]

IX. Q. Do we sufficiently explain and enforce practical religion, and attend to the preservation of order and regularity, in our Meetings for prayer, and other acts of divine worship?

A. Perhaps not. We fear there has sometimes been irregularity in some of the Meetings. And we think that some of our hearers are in danger of mistaking EMOTIONS OF THE AFFECTIONS for experimental and practical godliness. To remedy or prevent, as far as possible, these errors, let Mr. Wesley's Extract of Mr. Edward's Pamphlet on Religious Affections, be circulated among our people. 1800.

X. Q. ARE the Preachers' houses sufficiently provided with Books; and, in particular, with Commentaries on the Bible?

A. We think not. And we recommend to the Superintendents of the Circuits, to speak to the Members of the Quarterly and Leaders'-Meetings on the subject, that such books may be provided for the Preachers, as soon as possible, particularly Dr. Coke's Commentary. 1800.

XI. Q. HAVE not some Local Preachers been injured,

by being encouraged to expect they should be called out to travel, without sufficient reason?

A. This has been the case in a few instances. And that it may not be the case any more, let no Preacher, or number of Preachers, encourage any person to give up his business, and prepare to travel, without the authority of Conference. 1800.

XII. Q. CAN any amendment be made in our temporal affairs?

A. 1. Let no Preacher, Steward, or Leader, on any account, send for our President or Secretary, without bearing his expenses.

2. No bill for letters shall be brought to the Conference. Let every Superintendent inform his Brethren, that they are to pay for all the letters they write on public business. 1800.

XIII. EVERY Superintendent is to propose, as soon as possible, to the Quarterly-Meeting, any Local Preacher who is qualified for, and willing to go on a Foreign Mission; that he may be afterwards proposed to the District-Committee, and lastly to the Conference. 1800.

XIV. WE hope that the Members of our Societies, and our other friends, will not purchase any of our books which are not printed for our Book-Room, and disposed of by our Preachers, when it is considered that the profits of our books are wholly applied to the carrying on of the work of God: and we desire the Superintendents to caution all our friends on this head. 1801.

XV. THE Supernumerary and Superannuated Preachers

are, each of them, to have a Volume of the large Collection of Minutes presented to them by the Superintendents of their respective Circuits. 1803.

XVI. Q. WHAT directions shall be given in respect to the deaths of the members of our Society?

A. 1. A register shall be kept in each Circuit, in which all the deaths of the members of our Society shall be registered.

2. An account of the number of deaths in each Circuit respectively, shall be annually sent to London, and inserted in the January Magazine.

3. The circumstances of all remarkable deaths shall be drawn up at large, and sent to the Editor of our Magazine, who may publish them as far as he judges proper. 1803.

XVII. Q. WHAT directions shall be given in respect to Stewards?

A. Let the Rule, which existed for many years before the death of Mr. Wesley, concerning the change of Stewards, be sacredly enforced; and let a new election of the Stewards annually take place; and one Steward, at least, be annually changed. 1804.

XVIII. Q. WHAT directions shall be given in respect to those Preachers to be received on trial, who have not been examined by the District-Committee?

A. They shall be examined respectively by the three nearest Superintendents. 1804.

XIX. Q. How shall we further enforce the observance of the Lord's Day?

A. Let all the Rules which have been made for the observance of the Lord's Day be strictly enforced; and let

no books be sold at any of our Chapels on any account on that day: and let all the Preachers press upon the people in their Sermons and exhortations, the dreadful consequences of profaning that Holy day. 1804.

XX. Q. Are we all sufficiently careful in meeting the Societies after preaching, especially in country places?

A. We fear not: and as we judge this to be of great importance, we earnestly recommend that it be strictly attended to. And we likewise advise that no Society-Meeting, open to Strangers, be held oftener than once a Month. 1805.

XXI. Q. Has sufficient care been taken, with respect to the admission of proper persons only, to the Lord's Supper, where it is administered in our Chapels?

A. We fear not always; and therefore we here repeat our former Rule of 1796, on this subject, and require that it be strictly enforced, viz. "No person shall be suffered on any pretence, to partake of the Lord's Supper among us, unless he be a member of our Society, or receive a Note of admission from the Superintendent, which Note must be renewed Quarterly. And if any Leader, Steward, or Trustee refuse to be regulated by this Rule, the Sacrament shall not be administered where this is the case." 1805.

XXII. Q. Can any step be taken in aid of the general Fund for the support of Kingswood School, and the education of the Preachers' Children?

A. Let the Preachers, in making the annual Collection, state to the congregations the great increase of the Children, both Sons and Daughters, that are dependant upon it for their education, as well as the high price of most articles of provision. 1805.

XXIII. Q. One of the standing Rules of our Societies, expressly prohibits "the buying or selling uncustomed goods." How may this Rule be more fully enforced?

A. Let our old Minute on this subject be executed with respect to every species of Smuggling. It is as follows: viz.

Q. How shall we put a stop to Smuggling?

A. 1. Speak tenderly and frequently of it in every Society near the Coasts.

2. Carefully disperse Mr. Wesley's *Word to a Smuggler*.

3. Expel all those who will not leave it off.

Silence every Local Preacher who defends it. 1806.

XXIV. Q. It is stated, that some of the Brethren have neglected to enforce Band-Meetings; and that, what are called Fellowship-Meetings have been set up in their place. Can this be permitted?

A. By no means. We require all our Superintendents to restore the proper Methodist Meetings, wherever they have been superseded or neglected: and not to suffer any person to be admitted into them, without a Note or a Ticket from a Travelling Preacher: and we determine that no Love-Feast nor Band-Meetings shall be held without the approbation of the Superintendent. 1806.

XXV. Q. Is any advice necessary respecting the Lord's Supper?

A. 1 We once more earnestly beseech all the members of our Societies, conscientiously to attend this sacred Ordinance of God our Saviour at every opportunity; and do entreat them to approach the Lord's Table *at least*, once in every month, either in our own Chapels or elsewhere; and to make a point of staying till the whole service be concluded.

2. In the visitation of the Classes, let every Preacher closely examine the members on this head, and strongly enforce our Rules concerning it. And, in order to remove every excuse, let this blessed Sacrament be *regularly* and *frequently* administered wherever it has been appointed by the Conference. 1806.

XXVI. Q. It appears, that in a few Quarterly-Meetings, the Superintendent and the other Travelling Preachers have been desired to withdraw on certain occasions. What is the judgment of the Conference on this point?

A. We judge, that if the Superintendent of a Circuit, or any of his Colleagues, be obliged to withdraw from a Quarterly-Meeting during its sittings, the Meeting will be thereby dissolved: and we will receive no letters nor information from such Meeting on any account. And if any Superintendent or other Travelling Preacher, do willingly submit to any such requisition, so as to withdraw from any such Meeting before its conclusion, he shall, on proof, receive due censure at the ensuing Conference. 1806.

XXVII. Q. It is said, that in some Leaders' Meetings, votes have been taken in given instances, Whether the fixed and established Rules of Methodism, as printed in our General Minutes, should be executed or not? What shall be done to prevent this evil in future?

A. All our Rules are equally binding on both the Preachers and the People: and, therefore, every Superintendent, who permits a vote to be taken on the execution or rejection of them, shall, on proof at the ensuing Conference, be deprived of the office of Superintendent. 1806.

XXVIII. The Conference renews its former order,

that no recommendatory letters, nor countenance of any kind, shall be given by the Preachers to persons who attempt to raise, among our people, private and unauthorised Collections for Chapels. 1807.

XXIX. Q. HAVE our people been sufficiently cautious respecting the permission of Strangers to preach to our Congregations?

A. We fear not; and we therefore again direct, that no Stranger, from America or elsewhere, be suffered to preach in any of our places, unless he come fully accredited; if an Itinerant Preacher, by having his name entered on the Minutes of the Conference of which he is a member: and if a Local Preacher, by a recommendatory note from his Superintendent. 1807.

XXX. Q. As it has been suggested, that our Rule respecting the exclusion of Barbers, who shave or dress their customers on the Lord's Day, is not sufficiently explicit and positive, what is the decision of the Conference on this important point?

A. Let it be fully understood, that no such person is to be suffered to remain in any of our Societies. We charge all our Superintendents to execute this Rule, in every place, without partiality and without delay. 1807.

XXXI. Q. WHAT additional Resolution can be passed, in order to preserve our Societies from heresies and erroneous doctrines?

A. No person shall, on any account, be permitted to retain any official situation in our Societies, who holds opinions contrary to the total depravity of human nature, the Divinity and Atonement of Christ, the Influence and

Witness of the Holy Spirit, and Christian Holiness, as believed by the Methodists. 1807.

XXXII. Q. What can we do for the spiritual benefit of the Children of our people?

A. Let the good old custom of holding a Children's Meeting once a week, be revived in every Town, and wherever else it shall be found practicable; and let all the Preachers turn their serious attention to this important subject. We also recommend, that the *Instructions for Children*, should be used in every Methodist family. 1808.

XXXIII. Q. It is stated that various persons, some of them foreigners, have made Collections in our Chapels, without the sanction of the Conference. What can be done to prevent this in future?

A. We direct our Superintendents to hinder all such Collections as far as psssible; and we advise our people to withhold their Subscriptions from all persons who have not applied for, and received the consent of the Conference in a regular way. 1808.

XXXIV. Q. Should not all our Chapels be properly settled on Trustees, so that they may always be preserved for the very same purposes for which they are built?

A. Certainly they should: and we direct that all our Superintendents shall take immediate steps to settle the Chapels which are now built, if not already settled; and that the Preachers shall not occupy any Chapel which may be built in future, until it is settled in a proper way.

N. B. The Conference advises, that a book be provided in every Circuit, and that an abstract of the several Trust Deeds of the Chapels in that Circuit be registered in such

book; so that the nature of the Trust, the names of the Trustees, and the places where the Deeds are lodged, may at any time be known by the Superintendent Preachers. 1808.

XXXV. Q. ARE any Regulations necessary respecting Sunday-Schools?

A. 1. Let all the Travelling Preachers, where Sunday-Schools are established, be members of the Committees of those Schools which belong to us; and let the Superintendent preside in their meetings.

2. As many of the Children as can possibly be accommodated with room, ought invariably to attend our public worship, *at least* once every Lord's Day. 1808.

XXXVI. Q. HAS not the privilege of admission to our Love-feasts been too commonly and promiscuously granted?

A. In some places this has been the case; and we therefore direct that our old Rule should be uniformly enforced, which enacts, that no person, not willing to join our Society, shall be admitted to a Love-feast more than once; nor then, without a note from a Travelling Preacher. We entreat both our Preachers and our Stewards to observe this direction; and let it be also understood, that any person who is proved to have lent a Society ticket to another, not in Society, for the purpose of deceiving the door-keepers, shall be suspended for three months. 1808.

XXXVII. Q. Is any direction necessary respecting the allowances to be made to Preachers for the education of their Sons?

A. Those of our Brethren who have Sons that are not sent to Kingswood-School, though of the proper age, are

authorized to receive, in future, the usual allowance for Children from their Circuits, in addition to the allowance made in such cases from the Kingswood-School Fund. 1808.

XXXVIII. LET the old Rule be revived and enforced, which directs, that in every Quarterly-Meeting the salaries of the Preachers' Wives, stationed on the Circuit, shall be *first* paid, before any other demands be discharged. 1809.

XXXIX. Q. WHAT can be done to form a *List of Reserve*, from which vacancies that may occur in the Circuits, by death or otherwise, may be supplied?

A. If the Superintendents shall find in their respective Circuits any suitable persons, who are approved by the Quarterly-Meetings, and who can be recommended according to Rule, after being duly examined and heard by three Preachers who have each travelled ten years; they are directed to send the names and residences of such persons immediately to the President, with whom the List of Reserve is to be, as usual, deposited. 1809.

XL. Q. WHAT is the proper method of accomplishing such new arrangements, or partial alterations of Circuits, as may be judged necessary for the general good?

A. It has been already agreed, "that no Circuit shall be *divided*, till such *division* has been approved by their respective Quarterly-Meetings." But the boundaries of existing Circuits may be regulated, and partial alterations made, without dividing them, or making any new Circuit; and such arrangements the District-Meetings have authority to make; subject, however, to the decision of the Conference, if there be any appeal against them. 1809.

XLI. Q. HAS our Rule, which directs that notes of recommendation shall be given by the Preachers to persons who remove from one Circuit to another, been sufficiently attended to?

A. We fear not: and our Brethren are requested to observe it strictly in future. Printed notes, ready to be filled up, may be had by the Superintendents on application to the Book-Steward. 1809.

XLII. Q. HAS our discipline been sufficiently enforced?

A. In some places, and in some particulars, we find it has not. Tickets have been given to certain persons who have entirely given up Class-meeting; and Leaders have given Notes of admission by their own authority. Let our Superintendents take care to put an end to these irregularities; and let them also require all our Leaders regularly to attend their respective Leaders'-Meetings. 1810.

XLIII. Q. CAN any thing be done, in order more effectually to promote *family religion* among our people?

A. 1. We again earnestly enforce upon all the people under our care a conscientious and uniform attention to this important subject, and solemnly exhort them to maintain the practice of daily prayer in their houses; to have *stated times* allotted for this purpose; to fix their morning worship, for instance, just before breakfast, and their evening worship just before supper; to make the daily *reading of the Holy Scriptures* a constant part of their domestic devotion; to require not only *some* but *all* the members of their respective families to be present at the time of family-worship; and to allow of no excuses, except in case of sickness, or other unavoidable emergencies; and, once at least in every week, to *catechise* their children and servants,

and converse with them individually on the business of religion.

2. We require all our Preachers to make particular inquiries into the state of family-religion in their Circuits; to enforce the duties above-mentioned in the Leaders'-Meetings and in the Society Meetings; and to speak on the subject closely and strongly to every Class, in their Quarterly Visitations of the Societies. 1811.

XLIV. Q. HAVE all the branches of our discipline been properly executed?

A. We fear not; and therefore the Conference directs that every Superintendent shall take care that the Plans for the Local and Travelling Preachers be made by himself or his Colleagues; that no person be permitted to administer the Sacraments of Baptism and the Lord's Supper, but a Travelling Preacher in full connexion; that the Stewards be annually changed or re-elected in every Circuit; and that the Chapels which are not yet settled, be speedily settled on the Conference Plan. 1811.

XLV. Q. CAN any thing be done to promote the holiness and usefulness of our Leaders of Classes?

A. Let a strict inquiry be made by the Superintendent Preacher in the Leaders'-Meeting, at least twice in the year, into the moral character of all the Leaders, their punctuality in beginning and ending their Class-Meetings in proper time, and every thing that relates to their office. 1811.

XLVI. Q. WHAT can be done to revive and extend Band-Meetings?

A. 1. Let every Superintendent address to the believers

under his care, met in their respective Societies, a strong and appropriate exhortation on the excellency of Band-Meetings.

2. Let him meet all the Leaders of the Societies, and form out of their Classes as many Bands as possible, from those believers who do not at present meet in Band, and who are willing so to do; putting into each Band those who are most acquainted with each other.

3. Let him afterwards receive the applications of all the members of the Bands with the utmost kindness and attention, so as to remove them from one Band to another, and to meet the desires of each as far as possible.

4. The Weekly Meetings, commonly called the Meetings of the *Public Bands*, shall be established and attentively preserved, wherever the number of those who meet in Band will admit of it.

5. Love-feasts for the members of the Band-Societies shall be occasionally held in every place where it is practicable. 1812.

XLVII. Q. WHAT plan can we adopt to meet the increased expenses of our Connexion?

A. 1. Let every Superintendent exert himself to the uttermost, in order to raise in his Circuit the sum of one shilling, on the average, for each member, for the Yearly Collection.

2. Let no more than twelve pounds be allowed in future, from our General Funds, towards the funeral expenses of any Preacher.

3. Let the allowance granted, in certain cases, towards the purchase of furniture for new Preachers' houses, be reduced to twenty pounds.

4. Let no Circuit be divided, nor any additional Preacher

sent to any Circuit in future, until it has been distinctly proved, first, That there will be sufficient employment for all the Preachers who are sent; and, secondly, That the expense resulting from such an enlargement of the work, can be provided by the Circuits concerned.

5. Let it be seriously inquired, whether several Circuits which have hitherto had *single* Preachers appointed for them, ought not immediately to make provision for an additional *married* Preacher and his family.

6. We once more recommend most earnestly to all our Societies, a strict compliance with that original Rule which Mr. Wesley established at the first institution of Methodism; and which requires, that, upon an average, each member shall pay, for the support of the work, one penny per week in the Classes; and one shilling per quarter, in addition to the weekly contribution, at each renewal of the Tickets. And that this important part of our financial economy may be more fully known and observed, let our old Rules on the subject be re-printed in every future edition of the Society-Rules. 1812.

XLVIII. The Superintendents shall recommend to the Stewards of the Societies or the Trustees of the Chapels, to provide for each Chapel, a copy of Mr. Benson's Bible, to be carefully kept in the Vestries, in the Preachers' houses, or in the houses of the friends who receive the Preachers, for the use of the Travelling and Local Preachers, who officiate in the said Chapels. 1812.

XLIX. Q. Are any admonitions necessary respecting our discipline?

A. 1. Let our Preachers meet the Societies every Lord's Day, if possible, wherever they preach.

2. Let them be careful to see, that the Members shew their Tickets regularly before their admission either to Love-feasts, Society-meetings, or Sacramental services.

3. Let the numbers of those who meet in Band in each Circuit be annually returned to the Conference by the Superintendents. 1813.

L. Q. What directions are necessary respecting our Schools at Kingswood and Woodhouse-Grove?

A. The Annual Public Collection shall be made, as usual, in the month of October; but, previously to that Collection, the Preachers shall apply in private to such of our Members and Friends, as are likely to become Annual Subscribers, and the names of such Subscribers shall be published. 1813.

LI. The Preachers are permitted to receive the usual and regular Allowances for their Children, from their Circuits, or from the Contingent Fund, until they attain the age of twenty years; unless, by marriage or otherwise, they shall at an early period become independent of their parents in point of pecuniary support. 1814.

LII. It is agreed, That all claims on the Contingent Fund for travelling expenses, shall first pass through a Quarterly-Meeting, and be signed by the Circuit Steward, as approved, before they are proposed to the District-Meeting, or to the Conference. 1815.

LIII. Every Superintendent, in whose Circuit any Claimant on the Auxiliary Fund may reside, is required to lay the whole case of such Claimant before the District-Meeting of which he is a member; the particulars of

which shall be entered upon the District-Minutes for the direction of the Committee of Eleven. 1815.

N. B. The Superintendents are to bring with them to Conference, an accurate list of the Subscribers in their respective Circuits, alphabetically arranged, and to deliver it, with their monies, to the Clerk of the said Fund.

LIV. Q. What Regulation is necessary respecting Public Collections?

A. We direct our Superintendents to be punctual in making the General Collections, which are requisite for the support of the work at large, at those times of the year at which they are regularly appointed to be made: and we intreat our Friends so to arrange the times of their various Local Collections, as not to interfere with measures which are essential to the very existence of Methodism. 1815.

LV. Those Preachers on trial, who do not already possess Mr. Wesley's Works, are required to procure them, during the period of their probation; and shall be allowed to pay for them to our Book-Steward, if they desire it, by such instalments as may best suit their convenience. 1815.

LVI. We recommend to all our Preachers, Mr. Benson's *Commentary on the Holy Scriptures;* and we direct our Book-Steward to allow those Preachers who shall choose it, to purchase that Commentary for their own use, at one half of the selling price. 1815.—Let the Travelling Preachers be allowed to have Mr. Benson's *Commentary on the New Testament*, for their own use, at the price of Four Shillings for each Part. 1816.

LVII. Every Superintendent shall transmit annually

to the Book-Steward, *in detail*, the account of Stock on hand in his Circuit. 1816.

LVIII. Q. WHAT is our Rule respecting Preachers excluded from our Body for immorality?

A. No such Preacher shall at any subsequent period be allowed to be a Local Preacher, Class-Leader, or even a Private Member of Society, without the consent of the Conference previously obtained. 1817.

LIX. EVERY Superintendent is required earnestly to invite and urge the attendance and assistance of the Circuit-Stewards at the District-Meeting, according to our Rule, during the time when the financial affairs of the District, to which they belong, are under consideration. And, in order to facilitate this object, let it be understood and announced, that the financial business of the District shall in future always commence at ten o'clock in the forenoon of the second day of every District-Meeting. 1817.

LX. As a considerable augmentation of the Yearly Subscription made in the Classes, in aid of the poorer Circuits, is deemed practicable, if the urgency and importance of the case were fully known to our People at large, it is agreed, That a Letter, explaining the purposes and beneficial results of the Yearly Subscription, shall be drawn up, and a copy of it sent, through the Superintendents and other Preachers, to every Leader in the Connexion, to be by him read and explained to his Class at the *two Meetings* immediately preceding the time when that Subscription is to be taken down on the Class Papers, or collected from the Members. And the Conference specially requests the active and affectionate co-operation of the Class-Leaders in promoting this work of faith and labour of love. 1818.

LXI. In order to facilitate the regular transaction of the business belonging to the School-Fund, and the annual settlement of its accounts, it is resolved :—

1. That all monies received for this Fund shall be remitted to the General Treasurer, and to no other person. The Preachers are required uniformly to attend to this.

2. Any small fractional sums, (under One Pound,) which it may not be convenient in all cases to remit by post, at the time when the other collected in the Circuit are sent, may be reserved till the next Conference, and then paid as balances to the General Treasurer: but notice of such *balances reserved* shall be given, when the Collections at large are sent; together with Alphabetical Lists of all Subscribers of ten shillings and upwards, and a distinct statement of all that has been raised in each Circuit for the School-Fund. 1819.

LXII. Although the Conference has resolved no longer to pay regularly *in advance* the usual Allowances to the Children, who have claims on the School-Fund, it is nevertheless agreed, That for the present year, the sums, which according to this Resolution would become due to any Preacher at the Conference in 1821, for his Daughters, or for his Sons not at either of the Schools, may be received by him out of the Collections or Subscriptions, to be made in his own Circuit in the month of October next, if sufficient for that purpose. But it is directed, that the Superintendents shall be very careful to be clear and correct in stating to the General Treasurer of the School-Fund, when they make their remittances, what was the total amount of their receipts from Collections or Subscriptions of Friends, and also from Preachers' Contributions; and they are particularly to state, how much they have paid out of that

sum for the School-Allowances, from the School-Fund, to Preachers' Sons and Daughters, with the names of the Children for whom any such sums have been paid, and the exact number of years during which such allowance has been paid to each Child. 1820.

LXIII. If any of the Preachers send their Subscriptions to the Conference, by the Superintendent of the Circuit, or the Chairman of the District, and he neglect to pay in the money to the Treasurer of the Fund, such Superintendent, or Chairman, shall pay the usual fine for his neglect. 1820.

LXIV. The Conference directs that no Preacher shall be allowed to retain any part of the July Collection, for the purpose of paying his own deficiencies; but that every Superintendent shall pay the entire sum, received in his Circuit, into the hands of the Treasurer of the Contingent Fund. 1820.

LXV. Q. What can we do to prevent scandal, when any of our Members becomes a Bankrupt, or fails in business?

A. 1. Let our old Rule on this subject be reprinted; *viz.* "In this case, let two of the principal Members of the Society be deputed to examine his accounts; and if he has not kept fair accounts, or has been concerned in that base practice of raising money by coining notes, (commonly called the Bill-Trade,) let him be immediately expelled from the Society."

2. Let all our Superintendents faithfully act according to this Rule.

3. If any Member be found to have speculated in business beyond a reasonable probability of his being able to meet

every lawful demand, he shall be suspended from the privileges of the Society for one year at least.

4. If any of our Members who have formerly failed in business, shall afterwards, by the blessing of God, have acquired property, we earnestly exhort them to demonstrate their integrity by paying all their former deficiencies as soon as possible. 1820.

LXVI. The Rule of last year [See No LXII.] authorizing the Preachers who will have claims, due at the next Conference to the usual Allowances for Education on account of their Daughters, or of their Sons not at our Schools, to receive the same *in advance*, out of the Collections and Subscriptions which will be made in their own Circuits for this Fund in the month of October, is to be regarded as a permanent Regulation. A Schedule is to be sent by the General Treasurer to every Circuit, in which the Superintendent is distinctly to enter, according to the directions given in the said Rule, all his Receipts and Payments of every kind on account of this Fund, and such other particulars as are therein required. 1821.

LXVII. Every Superintendent shall be required not only finally to settle his Book-Account for the preceding year at each Conference, but regularly to remit the money in his hands, without any reserve or deduction whatever, (except for current expenses for postage and carriage,) to the Book-Steward, at Christmas, at Lady-Day, and at Midsummer-Day, and as much oftener as possible. The Book-Committee are directed to use such means as they may find expedient for the full and impartial execution of this Rule, which is an important part of the System of Financial Regulations lately adopted with so much benefit to the

Connexion, and which the measures agreed upon at this Conference (in reference to the partial payment of Ordinary Deficiencies in the course of the year, by the Treasurer of the Contingent Fund,) [see *Contingent Fund*, No. X.] now render practicable in every Circuit. The Conference also directs, with a view to the same object, that *payment on delivery* for our Magazines and other Books shall be strongly recommended to the Subscribers and Purchasers by the Preachers, and also occasionally on the Cover of the Magazine, as one means of materially assisting a Concern, on the Profits of which the carrying on of the work of God in our own country so mainly depends. 1821.

LXVIII. Q. WHAT are the spiritual state and prospects of our Societies in general?

A. The Conference having appointed a time, as last year, for special conversation on the state of Religion in our Societies, and on the best means of further promoting the work of God, were thankful to receive much pleasing and encouraging information from various parts of the Connexion; and from the statements given by several of the Preachers respecting the means which appear to have been especially owned of God, were led to agree upon the following particulars: *viz.*—

1. We resolve that there shall be a regular observance of the Quarterly Fasts in all our Circuits, as appointed by Mr. Wesley; which are, the first Fridays after Michaelmas-Day, Christmas-Day, Lady-Day, and Midsummer-Day; on which occasions, Public Prayer-Meetings shall be held in all our Chapels, at those hours which may be deemed most convenient for the attendance of our people. At the Annual District-Meetings, the Chairmen are directed to make

particular inquiries concerning the conduct of the Brethren, in reference to this Regulation.

2. We agree strongly to advise the Members of our Society, especially in large towns, to meet in those Classes which are the nearest to their respective places of residence; in order that their attendance may be less liable to interruption, and that they may be visited with greater facility by their Leaders.

3. We earnestly exhort all our Preachers to be increasingly diligent in pastoral visits to the families of our people; endeavouring to render such visits eminently profitable to all present, by prayer, and by spiritual conversation.

4. We recommend to the Preachers, in all cases where it is practicable, the establishment and superintendence of Prayer-Meetings in private houses; as being calculated not only to call into exercise the gifts of our people, and to promote their religious improvement, but also to awaken the attention of the ignorant and profligate to the concerns of their souls, as well as to obtain the special blessing of God upon the public ministry of his word.

5. We strongly advise the Preachers in their respective Circuits, particularly in the more populous Districts, and where there is a general neglect of the means of grace already established, to avail themselves of every opportunity to preach in private houses, especially in the cottages of the poor; not for the purpose of superseding the regular exercise of their ministry in our Chapels, or other places of public worship, but in order to obtain access to the more neglected part of the people, and to bring those who are at present living without God in the world under such a concern for the salvation of their souls, as will induce them to become stated attendants upon the Ordinances of the Lord's House.

6. The distribution of Religious Tracts, having, in many instances, been followed by the most beneficial results, the Conference recommends it to the Preachers and to our people in general, to form Associations, in the different Circuits, for a regular and systematic circulation of Tracts, especially of those written by Mr. Wesley, in the way of loan and otherwise, as may be deemed expedient.

7. We again exhort all our People, who have opportunity, to meet in Band; as an old-established usage in our Connexion, and an important means of improvement in personal religion: and the Preachers are directed to hold General Meetings of the Bands in every Society where it is practicable.

8. For the spiritual benefit of our people, and in order that the blessing of God may rest upon their families, we earnestly press upon them the orderly and devout exercise of Family-worship, accompanied by a deliberate reading of the Holy Scriptures. In order to a due discharge of this most important duty, a suitable portion of time should be conscientiously set apart on the morning and evening of every day, when the attendance of all the members of the family, including the servants, should be required.

9. We again solemnly resolve, after the example of our venerable Fathers in the Gospel, with all plainness and zeal, to preach a free, present, and full salvation from sin;—a salvation flowing from the mere grace of God, through the redemption which is in Christ Jesus, apprehended by the simple exercise of Faith, and indispensibly preparatory to a course of practical holiness. And in this great work, our only reliance for success is upon the promised grace of the Holy Spirit; by whose inspiration alone it is, that the Gospel in any instance is rendered the "power of God unto salvation."

10. The Conference also requires, that in every Circuit, the plans for the Quarterly Visitation of the Societies shall be so arranged, as not to crowd too many Classes together, but to afford proper time for a minute examination of the Members, and for suitable advice, encouragement, and admonition.

11. We once more solemnly call upon the Members of our Society conscientiously to sanctify the Sabbath-day, both individually and in their families; especially by a regular attendance upon the public worship of Almighty God in the *forenoon*, as well as on the subsequent services of that sacred day, and by suffering as few persons under their care as possible to be detained at home.

12. We also advise the Preachers occasionally to invite, after preaching on the Lord's Day, such persons as may be seriously concerned for the salvation of their souls, to call upon them, and converse with them, on the following day, at an hour which they may appoint for this purpose.

13. The Conference directs, that the Twelve Rules of a Helper, and the Results of the Conversation on carrying on the Work of God, inserted in the Minutes of 1820, shall be annually read by the Chairman in every District-Meeting, and proper time allowed for examination, and for useful conversation, on the several subjects to which they refer.

14. The Preachers are peremptorily required to read the Pastoral Address of the Conference to all the Societies in their respective Circuits. 1821.

LXIX. Every Superintendent is required to remit all the monies which may be raised for the Chapel-Fund in his Circuit, whether privately or publicly, to the Treasurers, at No. 14, City-Road, London, on or before the 15th day of March. 1821.

LXX. THE Preachers shall request some of the Trustees in their respective Circuits, to accompany them in their application for Subscriptions and Donations for the Chapel-Fund; and shall make proper arrangements for that purpose at the December Quarterly-Meetings. 1823.

LXXI. Q. WHAT can be done to maintain among all our people a strict and conscientious observance of the Lord's Day?

A. We solemnly confirm our former Minutes on that important branch of Christian duty [see Nos. II. V. XIX. XXXV. LXVIII. 11; also *Rules concerning Chairmen*, No. XX. 24; also *Recommendations concerning Family Religion*, No. I.] And we require our Preachers, especially the Superintendents, to enforce them on the attention and practice of our people. In particular we express our disapprobation of *Sunday Baking*. And we also advise all our friends mildly, but steadily, to discountenance the plan of teaching the *art of Writing on the Lord's Day*, to the Children of Sunday-Schools, as one which has an injurious effect both on Teachers and Scholars;—occupies a considerable portion of the LORD'S Day, that might be more profitably employed in catechetical and other religious instruction;—and, being wholly secular in its direct object and tendency, is, in our judgment, an unjustifiable infringement of the sanctity of the Sabbath.

N. B. *This Minute was passed by an unanimous Vote of the* CONFERENCE. 1823.

LXXII. Q. ARE any additional Directions necessary respecting the Marriage of our Preachers?

A. It is the solemn judgment of the Conference, That it is very highly inexpedient and dangerous for a Methodist

Preacher to marry a person who, though truly pious, does not give at least *that* degree of public proof of cordial agreement with us, in doctrine and discipline, which is implied in being a *Member of our Society*.—The only exception to this Rule must be found in some very extraordinary cases, where the inclination to unite with us in christian communion may have been controlled by the want of opportunity, or other unavoidable circumstances. Where this cannot be pleaded, the Conference deem the marriage of a Preacher with a female not belonging to our Society to be an instance of culpable imprudence, perilous to the comfort and usefulness of the Preacher himself, and likely, if not discountenanced, to be greatly injurious to the spiritual interests of our people. 1824.

LXXIII. Q. What further measure can be adopted, in order to render the Fund for the support of the Schools, and for the Education of the Preachers' Children in general, more adequate to the great additional expenditure, which has been occasioned by the enlargement of the Connexion, and the increase of the number of Preachers?

A. Let there be a suitable interchange of Preachers, in all the Circuits in which it shall be found practicable, at the time when the Public Collections are made. 1824.

LXXIV. Every Superintendent is required to examine the Trustee-Books, and to sign each Schedule, as vouching for its correctness, before he bring any Chapel case to the District-Meeting. 1825.

LXXV. We advise our Preachers to revive the general use of the *Sacramental Hymns*, when they administer the Lord's Supper; and strongly to recommend the private use

of them to our People, as likely to promote a devout and profitable attendance on that holy Ordinance. 1825.

LXXVI. Q. WHAT can we further do to promote the prosperity and permanency of the Work of God in our Societies?

A. In addition to the zealous and faithful preaching of the Gospel in all our Congregations, and wherever we can obtain access for that purpose,—we once more earnestly exhort our Preachers firmly, vigilantly, and affectionately to enforce, in all our Societies, every part of our discipline. We particularly require that two of the Lessons for the Day, taken from the Holy Scriptures, shall be constantly read, at least once in every Sabbath, wherever we preach;—that the Societies shall be frequently met, *apart from the congregation at large*, and suitably addressed on the various relative duties, on the due sanctification of the Sabbath, and other appropriate topics;—and that when the LORD'S Supper is administered, the Communicants shall be previously required to produce their Society-Tickets, or Notes of Admission, according to our established Rules. 1825.

LXXVII. Q. WHAT additional Regulations are judged proper, in respect to Preachers received on Trial?

A. No person shall in future be deemed eligible for examination at any District-Meeting, as a Candidate for reception even on Trial into our Itinerancy, unless his Superintendent be able to certify on his behalf, that he has previously read with care our standard doctrinal works; viz. Mr. Wesley's Notes on the New Testament, and his first Four Volumes of Sermons. 1825.

LXXVIII. Q. As the fund for the support of the

Schools, and for the Education of the Preachers' Children in general, is still inadequate to the great additional expenditure which has resulted from the enlargement of the Connexion, and the increase of the number of Preachers,—what plan can we adopt to meet the deficiency?

A. Every Preacher who has a Son at the Schools, shall subscribe Two Guineas per Annum towards the support of the Schools;—every Preacher who receives the allowance of Twelve Pounds for the education of a Son at home, shall subscribe One Guinea per Annum for the like purpose; and every other Travelling Preacher shall be required to subscribe, at least Half-a-Guinea per Annum, in aid of the School-Fund.

N. B. 1. The Private Subscriptions and Public Collections for the Schools, &c. are to be made, as usual, in the month of October. All money belonging to this Fund is to be remitted to the General Treasurers.—And it is expressly required, that the Collections, &c. received in October, shall be transmitted to the General Treasurers not later than the 15th of November.

2. The Treasurers' Accounts will be closed on the 24th of of June, that they may bring with them to the Conference a complete Report of the state of the Fund; in order to which, every Superintendent is required to transmit to the Treasurers a correct List of his Subscriptions and Collections, on or before the 20th of June.—And, further, every Superintendent shall pay to the Chairman of his Distsict, at the time of the Annual District-Meeting, at latest, all *additional* Subscriptions or Collections which he may have received after the 15th of November. 1826.

LXXIX. The Preachers, and others whom it may concern, are reminded, that according to Rule, "No case shall

be sanctioned by the Chapel-Building Committee, unless it shall come before them as having received the previous approbation of the Quarterly-Meeting of the Circuit, and shall be recommended either by the Annual District-Meeting, or, *at least*, by three Superintendents in the Neighbourhood, who shall certify their approbation in writing." And the Conference again strongly recommends that the consent of the *District-Meeting*, and not merely of three Superintendents, shall be obtained, before any decisive step is taken, whenever it is possible to wait, without *material* inconvenience, until that Meeting shall be assembled.

N. B. All letters on the Subject of Chapels should be addressed to the Secretary of the above Committee: and it is particularly requested that such Letters may be sent *post-paid*. 1826.

LXXX. The Superintendents of Circuits, and Chairmen of Districts, are required, before they sanction any application for the relief of distressed Chapels, to inquire whether the said Chapels, or any part of the Trust-Premises, be occupied as a Sunday-School; and if so, whether a fair and reasonable Rent be paid to the Trustees in consideration of such occupation. 1826.

LXXXI. Q. It is reported that in some places the Leaders' Meetings have not been regularly held:—What Directions shall be given on that subject?

A. 1. Every Superintendent is positively required to take care, that the Class-Leaders of the Town in which the Preachers reside shall be uniformly met, according to our original Rule, *once in every week*, either by himself, or by one of his Colleagues: and that the Class-Leaders of the *principal* Societies in the country, belonging to his Circuit,

shall usually be met at least once in every fortnight. Regular Leaders' Meetings have from the beginning been found essential to the pastoral care and spiritual prosperity of our Societies; as well as to the orderly transaction of their financial concerns.

2. As our ancient Rule directs that the Leaders shall, at each Leaders' Meeting, "pay to the Stewards what they have received of their several Classes in the week preceding," and "show their account of what each person has contributed,"—let our Superintendents steadily enforce a regular compliance with that Rule, by urging on the Leaders the duty of collecting *weekly* in every Class, and of immediately paying to the Stewards, the Subscriptions of our Members for the support of the Gospel. And let the Preachers also attentively examine, at each meeting, the entries made in the Class-Books, in reference to the attendance of the Members; in order that prompt and timely measures may be adopted in cases which, on inquiry, shall appear to demand the exercise of discipline, or the interposition of pastoral exhortation and admonition. 1826.

LXXXII. In order to promote the ministerial improvement of our Junior Preachers, during their Probation, by facilitating their acquisition of our standard Works, and of other suitable Theological Books, we again earnestly recommend to the Quarterly-Meetings of those Circuits in which such Preachers are stationed, while on trial, to allow them a sum of *not less than One Guinea per Quarter*, in addition to their usual salary, to be laid out in the purchase of Books under the direction of their Superintendent and other Colleagues. Every Superintendent is required to bring this recommendation before the Quarterly-Meeting of his Circuit, if it have not been already adopted. 1826.

LXXXIII. The Superintendents are directed gratuitously to furnish every Steward, Local Preacher, and Class-Leader, in their respective Circuits, with a copy of the Annual Pastoral Address *of the Conference to the Methodist Societies.* 1826.

LXXXIV. It is peremptorily required that, in order to bring the state and progress of the work of God, in every Circuit, distinctly and regularly under the examination of the District-Meetings, the *Circuit Schedules*, duly filled up, shall be annually produced, read, and considered. 1826.

LXXXV. List of General Collections and Subscriptions during the year:

1. The Private Subscriptions and Public Collections for the Kingswood and Woodhouse-Grove Schools, are to be made in the month of October; and the money should be immediately remitted to the General Treasurers for the School Fund, according to the directions given in No. LXXVIII. N. B. 1.

2. The Private Subscriptions and Public Collections for the General Chapel Fund, are to be made in the month of February; and the money should be immediately remitted to the General Treasurers of that Fund.

3. The Yearly Collection in all the Classes is to be made as usual at the March Visitation, and the money to be paid at the District-Meetings in May.

4. The Private Subscriptions for the Mission Fund are to be received in all our Circuits, either weekly, monthly, quarterly, or annually, as is most convenient to the Subscribers. The Annual Public Collections for that Fund are to be made in all our Chapels, and other Preaching-Places, at the time of the Anniversaries of the several Aux-

iliary or Branch Societies; or, where no Public Meetings of that kind are held, in the month of May. The money so raised is to be remitted *through the hands of the District-Treasurers,* to the General Treasurers, whose Address is, *No. 77, Hatton-Garden, London.*

5. The Private Subscriptions for the Auxiliary Preachers' Fund, are to be solicited in the month of June; and the money to be paid, on the first day of the Conference, into the hands of the Treasurer of that Fund.

6. The Collection, in aid of the Contingent Fund, for the support and spread of the Gospel *in Great Britain and Ireland,* is to be made in all our Chapels and Preaching-Places, *not later than the second Sunday in July;* and the money is to be paid *on the first day of the Conference* to the Treasurer of the Contingent Fund. 1826.

IV. WESLEYAN MISSIONARY SOCIETY:

LAWS AND REGULATIONS OF IT.

I. This Institution shall be designated The Wesleyan Methodist Missionary Society.

II. The object of this Society is to excite and combine, on a plan more systematic and efficient than has heretofore been accomplished, the exertions of the Societies and Con-

gregations of the Wesleyan Methodists (and of others, who are friends to the conversion of the Heathen World, and to the preaching of the Gospel generally, in Foreign Lands), in the support and enlargement of the Foreign Missions, which were first established by the Rev. John Wesley, A. M., the Rev. Thomas Coke, LL.D., and others; and which are now, or shall be, from year to year, carried on under the sanction and direction of the Conference of the People called Methodists.

III. Every person subscribing annually the sum of One Guinea, and upwards, and every benefactor presenting a donation of Ten Pounds, and upwards, shall be deemed a Member of this Society, and entitled, as such, to a copy of the General Annual Report.

IV. All Methodist Missionary Societies which have already been formed, and those which it is intended to form as soon as it shall be found practicable, for the several Districts in this kingdom into which the Methodist Connexion is divided, shall be entitled "Auxiliary Methodist Missionary Societies," for the Districts in which they have been, or may be, formed.

All Methodist Missionary Societies already formed, or hereafter to be formed, in the particular *Circuits* of any District, shall be entitled, "Branch Methodist Missionary Societies" for the *Circuit*, or (where there are, or shall be, more than one such Society in the same Circuit,) for the *City*, *Town*, or *Village*, in which they are, or shall be established—And the formation of *Ladies' Branch Associations*, and of *Juvenile Branch Societies*, in connexion with the Auxiliary Societies of the several Districts, is also earnestly recommended wherever separate institutions of that nature are likely to be advantageous.

V. The Monies raised in any Circuit for the Methodist Missions, by Branch Societies, or other Local Associations, and all other Monies, in whatsoever way collected, for the same object, shall be regularly paid, once in every quarter or oftener, into the hands of the Treasurer of the Auxiliary Society for the District in which the said Circuit is situated, with the deduction only of such sums as may have been disbursed for the incidental and local expenses of the Branch Society. And the Treasurer of every District Auxiliary Society shall remit to the Treasurer or Treasurers of the General Society in London, once in every quarter, or oftener, all sums so received by him from the various Circuits in his District, deducting only the necessary incidental expenses incurred by the Auxiliary Society.

VI. The Secretaries of every Branch Society, or other Local Association, shall forward annually to the Secretaries of the Auxiliary Society for their District, an alphabetical List of all the Benefactors and Subscribers during the preceding twelve months, with an account of their respective contributions: stating at the same time what portion of the sums so received has been detained for local expenses, and what portion has been paid in to the Treasurer for the District:—and the Secretaries of every District Auxiliary Society shall also forward annually, to the Secretaries of the General Society in London, a similar List of the Benefactors and Subscribers in all the Circuits of their District, and an abstract of the accounts of the Auxiliary Society, shewing its gross receipts, its local payments, and its remittances to the General Treasurers.

VII. All Benefactors of Ten Pounds, and upwards, and all Subscribers of One Guinea, and upwards, annually,

to any of the Auxiliary or Branch Societies, or other Local Associations, in connexion with this Institution, shall be deemed, in right of such Benefaction or Subscription, Members of the General Society.

VIII. All persons who collect to the amount of One Shilling and upwards, weekly, or Five Shillings and upwards, monthly, for this Institution, or for any of its Auxiliaries, Branches, or Associations, shall also be Members of the General Society, and entitled to receive a copy of each Annual Report, and of each number of the Methodist Missionary Notices.

IX. An Annual Public Meeting of the Members and Friends of this Society, connected with such religious services as may be deemed expedient, shall be held in London, on the first Monday in May, unless that day shall fall on the 6th or 7th of May, in which case the Meeting shall be held for that year on the 29th or 30th of April.

X. A General Committee shall be appointed by the Conference, to whom shall be entrusted (in the intervals of the Annual Assemblies of that Body) the superintendence of the Collection and Disbursement of all Monies raised for the Foreign Missions which are now, or may hereafter, be carried on under its sanction, and by the Preachers in connexion with it; and also the *general management* of those Missions, according to the Rules hereinafter provided. This Committee shall consist of the President and Secretary of the Conference, for the time being, and of forty-eight other Members; of whom at least one third (eight Travelling Preachers, and eight other Members of the Methodist Society) shall be selected from the Country Circuits: the

rest shall be resident in or near London, where meetings of the Committee shall be held once a month or oftener, for the transaction of business. Those of the Methodist Ministers who are Annual Subscribers to the Missions of One Guinea, and one Treasurer, Secretary, or other principal Member from every District Auxiliary Society, who may be in London occasionally, shall be entitled to meet and vote with the Committee.

XI. The London Members of the General Committee shall consist of sixteen of the Methodist Ministers, stationed for the time being in or near London, and of sixteen gentlemen, Members of the Methodist Society, not Travelling Preachers. Four out of the last-mentioned sixteen shall go out annually by rotation. This rotation, during the first three years, shall be effected by ballot of the Committee, after which it will proceed in regular course. Four of the country Members (two Preachers and two others) shall also be changed annually.

XII. One or more general Treasurers, who shall be entitled to sit and vote with the Committee, during the year of their continuance in office, shall be annually appointed.

XIII. Three of the Methodist Ministers, stationed in or near London, shall be appointed to conduct the official correspondence of the Missions, and to perform the other duties of *Secretaries*. The Secretaries shall be expected to devote themselves on the week-days, in general, to the service of the Missions exclusively; being subject, however, to all the General Rules of the Connexion, respecting a regular change of Station.

XIV. As all the Missionaries supported by the Funds of this Society are to be Preachers in connexion with, and under the direction of, the Methodist Conference, and have generally a claim to be received as such into the Connexion at home, on their return from Foreign Stations, the selection of Missionaries shall be made in the following way, viz.:

1. Every Candidate must, in the first instance, be recommended by the Superintendent of the Circuit in which he resides; be approved by the Quarterly-Meeting of that Circuit; and be examined and approved also, either by the Annual District-Meeting, or, at least, by three other Superintendents in the neighbourhood.

2. The list of Candidates for Missionary service, who shall be thus recommended by their several Superintendents, Quarterly-Meetings, and District-Meetings, &c. shall be annually laid before the Conference; and such a number of those who are deemed most eligible, as are likely to be wanted in the course of the ensuing twelve months, shall be sent for to the Conference, and examined by a Special Committee, in reference to their Missionary views and qualifications. In cases where it may be found inexpedient for them to attend the Conference, they shall be examined by as many of the Preachers of the London District as can conveniently assemble for that purpose.

3. Those Candidates who shall be approved by the Special Committee at the Conference, or by the Preachers of the London District, as before mentioned, shall be entered on the List of Received Missionaries, and be subject to the call of the General Committee for such Stations as may need supply or reinforcement.

4. When Preachers, already engaged as such in the Connexion at Home, offer themselves for Foreign service, they shall be personally examined in reference to that subject,

by a Special Committee at the Conference; or, if that be impracticable, by as many of the Preachers of the London District as can conveniently assemble for the purpose; and shall, if approved, be also placed on the List of Received Missionaries.

5. If it shall at any time appear, to a majority of the General Committee in London, that there are reasons why any Preacher called out from the said List of Received Missionaries, and proposed for a Foreign Station, should not proceed upon that service, they shall have a right to suspend his appointment as a Missionary, until the ensuing Conference shall especially consider and determine on his case.

6. If, in the intervals of the Annual Meetings of the Conference, the List of Received Missionaries shall be exhausted, and more Missionaries shall be urgently wanted, or, if an immediate supply shall be needed for some Station of peculiar difficulty, or requiring peculiar qualifications, the General Committee shall be at liberty to employ such persons as they deem suitable. Provided always, that such persons shall have been previously recommended by their respective Superintendents, by the Quarterly-Meetings of the Circuits in which they reside, and either by the District-Meetings, or by three other neighbouring Superintendents, and also previously examined and approved by as many of the Preachers of the London District as can conveniently assemble, who shall be considered, on such occasions, as exercising, on behalf of the Conference, the same functions which would, in ordinary cases, belong to the Special Committee appointed during the sittings of the Conference, according to the 2nd and 4th Articles of this Rule: Provided also, that this right of the Committee to employ Missionaries not entered on the Annual List, shall be exercised only in

case of pressing necessity, and not without the consent of the President of the Conference for the time being.

XV. The Plan for stationing the Missionaries supported by this Society, shall be annually drawn up by the Secretaries, laid before the General Committee in London, and, if approved by them, recommended to the Conference.

XVI. The Trial of Missionaries, who may at any time be accused of misconduct, or of having deviated from the doctrines and discipline of the Connexion, shall, in all ordinary cases, be left with the Foreign District-Meetings to which such Missionaries may at the time belong, according to the General Rules and Usages of the Methodist Conference. But the Conference shall have, as heretofore, the right of recalling any Missionary, whether put on his trial by a Foreign District-Meeting or not, whenever there shall appear to them to be reason for such recall. And, in the intervals of the sittings of the Conference, the General Committee in London shall possess a similar power of recall, and of putting any Missionary, so recalled by them, upon his trial before the ensuing Conference; or, in case of necessity for immediate decision, before the Preachers of the London District.

XVII. For the satisfaction of the numerous Country Friends of this Society, on whose continued co-operation so much depends, and many of whom are in the habit of attending the Annual Meetings of the Conference, it is agreed, that a Special Meeting of the General Committee shall be held, once a year, at the place where the Conference is held, at nine o'clock in the morning of the Tuesday preceding the last Wednesday in July. To this Meeting the

Conference shall, from year to year, invite nine Preachers, and nine other Members of the Methodist Society, resident in the neighbourhood, who are not Travelling Preachers, together with the Treasurers and Secretaries of the different Auxiliary and Branch Societies in the vicinity, and such other leading Country Friends of the Methodist Missions as can conveniently attend. The persons thus assembled, in conjunction with those regular Members of the General Committee who can be present, shall review the Minutes of the Financial Business transacted during the preceding year, and examine the General Accounts of the State and Expenditure of every Mission. Any suggestions for the improvement or extension of the Missionary Concerns of the Connexion, which this Special Meeting may deem it expedient to recommend, shall be minuted by the Secretaries, and promptly considered by the Conference, or at the subsequent regular Meetings of the General Committee in London.

XVIII. It is earnestly recommended to the Members of this Society, and of the Auxiliary Societies, and other Local Associations, in connexion with it, to consider it as an indispensable part of their daily Christian duty, to pray to Almighty God for a blessing upon its designs, and upon those of all similar Societies of other denominations, engaged in the propagation of the Gospel of Jesus Christ; under the full conviction that, unless He "prevent us in all our doings with his most gracious favour, and further us with His continual help," we cannot reasonably hope for a succession of persons of proper spirit and qualifications for the office of Missionaries; nor expect their labours to be crowned with the desired success. And it is further hoped that, with the same view, all the Members and Friends of

this Society will sanction, in their several neighbourhoods, by their presence and influence, the Monthly Missionary Prayer-Meetings, which should be held in every Chapel in the Methodist Connexion, according to the Recommendation of the Conference, published in their Minutes for 1815; at which Meetings, Extracts from the Missionary Notices, containing recent intelligence from the Foreign Stations, may be read, and united supplications offered up for the salvation of the World. 1818.

QUESTIONS, additional to, or explanatory of, those usually put to Missionary Candidates, and to the Preachers who recommend them, at the District-Meetings, which the Missionary Committee request the Chairmen of Districts to propose, and enter, with their answers, in the subjoined blank spaces.

1. From what Circuit is the Candidate recommended?
2. What is his age?
3. How long has he acted as a Local Preacher?
4. What is his occupation or profession, and is he acquainted with any other art?
5. Is he of robust or slender habit of body?
6. Has he enjoyed uninterrupted health; and if not, what is the disorder to which he is most liable?
7. Has he been given to reading, and what books?
8. Does he appear well acquainted with the Scriptures?
9. Does he know English Grammar?
10. Does he write a good hand?
11. What other language or languages, beside his native tongue, is he acquainted with; and what science or sciences?
12. Does he prefer Missionary labour to any other, feeling

deeply for the state of the Heathen, and being earnestly desirous of enlarging the kingdom of Christ?

13. Is he willing to go to any part of the world where his labours may be likely, under God's blessing, to be most useful?

14. Is he willing to remain abroad as long as the Committee may think proper?

15. Does he offer himself to the Committee to go out as a married, or as a Single Man?

16. If as a Married Man, can the person to whom he is engaged be recommended for her piety, prudence, general fitness for the Wife of a Missionary, and her zeal in the cause of Christ?

17. Have the Parents of the young woman given their consent?

N. B. We wish the 13th and 14th Questions to be clearly understood by our Brethren, and to be fully explained to the Candidates when they are proposed.

As to the 13th, we certainly greatly prefer a young man who leaves his appointment to the best judgment of his Brethren; but in all cases, as far as possible, we endeavour to meet those preferences which may exist in the minds of Missionary Candidates; thinking that strong drawings of heart to any particular part of the world, especially if it be one of difficulty and hazard, may be from God.

As to the 14th Question, the Committee have, for the last four years, taken out no man for a previously-limited and determinate period. The condition has been, that the person sent out is to remain abroad as long as the Committee shall think proper. But it is to be understood, First,

that in case of failure of health, a Missionary may be removed to a more healthy or less laborious station: Secondly, that in case of confirmed delicate health occurring after a service of a number of years,—*say not less than ten*,—and with the *previous consent* of the Committee, a Missionary may be allowed to return home for a period not exceeding two years, and then take another foreign appointment:* Thirdly, that in the case of a Missionary who has gone out for an unlimited period, single, and free from any matrimonial engagement, wishing to marry, he may be permitted to return, due notice being given, after six years' service in the West Indies, four years in West Africa, six in South Africa, eight in Ceylon and India, or ten in New South Wales and the South Sea Islands, and to spend one year in England, that he may have the opportunity of meeting with a suitable Wife; after which time he is to return again, and remain abroad as long as the Committee may think proper:† Fourthly, that after a period of twenty years' service abroad, should any Missionary wish to return home finally, he must state his wish to the Committee, and wait their permission.

It will also be necessary to state to the Candidates, that the Committee will not, in future, send out any Missionary who has a matrimonial engagement unfulfilled. If the Candidate offers himself to the Committee to go out married, he cannot be finally accepted, until satisfactory testimony as to the suitableness of the person he intends to marry is obtained by the Secretaries, should no explicit testimony on that point be transmitted from the District-Meeting, in

* In cases of *severe* and *continued* affliction, the Committee have special regulations to meet the case.

† In the case of Missionaries proposing to marry a person resident abroad, the Committee have also special regulations.

answer to the 15th and 16th Questions. On the subject of subsequent marriage-engagements, in the case of those who offer themselves to go out single, we wish the Candidates to be made acquainted with the following Resolution of the Committee:—

"That in future every Missionary Candidate, who has offered himself to the Conference or Committee to go out a Single Man, shall be informed, that he instantly becomes bound by the Rule which directs our Preachers not to take any step towards marriage without consulting their Brethren: and that every such Candidate shall be acquainted that the Committee expect that those who are proposed as Single Men, shall actually go out single; or that at all events, even in case of some unlooked-for change of circumstances, no step of that kind must be taken by him, under any pretence whatever, until he shall have first consulted the Secretaries, and obtained, through them, the full and formal consent of the Committee."

The above Regulations, as to the period of foreign service, are not intended to apply to Travelling Preachers in full connexion, who may offer themselves as Missionaries. The period of their stay abroad is reserved as a matter of negociation between them and the Committee.

The above Regulations received the sanction of the Conference of 1821. The reasons on which they are founded are obvious. Whilst our Missions were confined to the West Indies and British America, where no languages were to be learned, and no great expence of outfit was incurred, and where the Connexion at home could, without difficulty, find Stations for all returned Missionaries, a limited period

of service was allowed without involving much difficulty. These circumstances, however, as the Brethren well know, are now greatly altered; and justice to the Mission cause and its friends on the one hand, as well as to the Connexion on the other, required that the former Rules on the term of foreign service should be altered. There may, indeed, be extraordinary cases, in which the Missionary Committee ought to be vested with power to modify some of the above Standing Rules; but such cases must always be considered as exceptions, to be only admitted on the special deliberation and decision of the Conference or Committee.

Another end will, we trust, be accomplished by such Regulations. Those persons only are likely to comply with them, whose minds are influenced by that love to the souls of the Heathen, and that devotedness of spirit to Missionary labours, without which the usefulness of any man abroad is very problematical.

Mission-House, 77, Hatton-Garden, London,
April 30th, 1822.

At a Meeting of the Committee, held at the Wesleyan Mission-House, Hatton-Garden, London, December 18, 1817, it was unanimously resolved,—

1. That the substance of various Advices and Directions which have, from the commencement of the Wesleyan Missions, been delivered to the Missionaries, shall be forthwith embodied in the form of printed Instructions, which shall be considered as standing Rules of conduct for the said

Missionaries. 2. That a copy of these Instructions, signed by the Secretaries for the time being, shall be furnished to every Missionary who now is, or hereafter shall be, employed in any of our Foreign Stations. 3. That the said Instructions shall be read over annually, at the meeting of every District Committee, by the Chairman; who is to inquire whether they have been observed on the part of the Brethren; and the same shall be reported in the District-Minutes regularly, and with them transmitted to the Committee in London. Every Superintendent is not only charged with the observance of them himself, but is responsible, as far as may be, for their observance by the Brethren under his direction, or for an immediate report to the District, or to the Managing Committee in London, in any case in which they may have been violated.

INSTRUCTIONS TO THE WESLEYAN MISSIONARIES.

1. We recommend to you, in *the first place and above all things,* to pay due attention to your personal piety; which, by prayer, self-denial, holy diligence, and active faith in Him who loved you and gave himself for you, must be kept in a lively, vigorous, and growing state. Set before you constantly the example of the holy Apostle: *This one thing I do;* forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14.) Amidst all your reading, studies, journeyings, preaching, and other labours, let the prosperity of your own souls in the Divine life be carefully cultivated; and then a spirit of piety will dispose you to the proper

performance of your ministerial duties; and, by a holy reaction, such a discharge of duty will increase your personal religion.

II. We wish to impress on your minds the absolute necessity of using every means of mental improvement with an express view to your great work as Christian Ministers. You are furnished with useful books, the works of men of distinguished learning and piety. We recommend to you to acquire an increase of that general knowledge which, if the handmaid of Piety, will increase your qualifications for extensive usefulness. But more especially, we press upon you the absolute necessity of studying Christian Divinity, the doctrines of salvation by the cross of Christ, "which things the Angels desire to look into." They exercise their minds, which excel in strength, in the contemplation of those precious truths which you are called to explain and illustrate. Let all your reading and studies have a reference to this. You are to teach Religion: you must, therefore, understand Religion well. You are to disseminate the knowledge of Christianity, in order to the salvation of men; let the Bible then be YOUR BOOK; and let all other books be read only in order to obtain a better acquaintance with the Holy Scriptures, and a greater facility in explaining, illustrating, and applying their important contents. We particularly recommend to you to read and digest the writings of WESLEY and FLETCHER, and the useful Commentaries with which you are furnished, which are designed and calculated to increase your knowledge of the Sacred Volume. Like the Baptist, you must be "burning and shining lights," and, therefore, recollect every day, that whilst you endeavour by reading, meditation, and conversation, to in-

crease your stock of useful knowledge, it is necessary for you to acquire a proportionate increase of holy fervour.

III. We exhort you, Brethren, to unity of affection, which will not fail to produce unity of action. Let your love be without dissimulation. In honour prefer one another. On this subject, we beseech you to pay a practical regard to the advice of the venerable Founder of our Societies, the Rev. John Wesley. With his characteristic brevity he inquires, "What can be done in order to a closer union of our Preachers with each other?—Ans. 1. Let them be deeply convinced of the absolute necessity of it. 2. Let them pray for an earnest desire of union. 3. Let them speak freely to each other. 4. When they meet, let them never part without prayer. 5. Let them beware how they despise each other's gifts. 6. Let them never speak slightingly of each other in any kind. 7. Let them defend one another's character in every thing, to the utmost of their power. And, 8. Let them labour in honour to prefer each the other before himself.

IV. Remember always, dear Brethren, that you are by choice and on conviction Wesleyan Methodist Preachers; and, therefore, it is expected and required of you, to act in all things in a way consistent with that character. In your manner of preaching, and of administering the various Ordinances of God's house, keep closely to the model exhibited by your Brethren at home. Indeed, you have solemnly pledged yourselves so to do. *You have promised to preach, in the most explicit terms, the doctrines held* as scriptural, and therefore sacred, in the Connexion to which you belong. We advise, however, in so doing, that you avoid all appearance of controversy, in your mode of stating

and enforcing Divine truths. While you firmly maintain that ground which we, as a Body, have seen it right to take, cultivate a Catholic spirit towards all your fellow-labourers in the work of evangelizing the Heathen; and aid them to the utmost of your power in their benevolent exertions. You have engaged also to pay a conscientious regard to our Discipline. We need not tell you, that *all the parts* of that Discipline are of importance; and that, taken together, they form a body of Rules and Usages, which appear to meet all the wants of individuals who are seeking the salvation of their souls: and, under the Divine influence and blessing, to promote the prosperity of every Society. We also particularly press upon your constant attention and observance Mr. Wesley's Twelve Rules of a Helper.

V. We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion: and that alone should be kept in view. It is, however, a part of your duty as Ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable Wesley was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule: and we have confidence in you that you will preserve the same character of religious regard to good order and submission "to the powers that be"—in which we glory. Our motto is, "Fear God, and honour the King;" and we recollect who hath said, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

VI. You will, on a foreign station, find yourselves in circumstances very different from those in which you are at home, with regard to those who are in authority under our gracious Sovereign. It is probable you will frequently come under their immediate notice and observation. We are, however, persuaded, that while you demean yourselves as you ought, you will be generally favoured with their protection. On your arrival at your Stations, you will be instructed what steps to take in order to obtain the protection of the local Governments: and we trust that your subsequent good behaviour towards Governors, and *all* who are in authority, will be such as shall secure to you the enjoyment of liberty to instruct and promote the salvation of those to whom you are sent.

VII. Those of you who are appointed to the West-India Colonies, being placed in stations of considerable delicacy, and which require, from the state of society there, a peculiar circumspection and prudence on the one hand, and of zeal, diligence, and patient perseverance, on the other; you are required to attend to the following directions, as specially applicable to your Mission there:—

1. Your particular designation is to endeavour the religious instruction and conversion of the ignorant, pagan, and neglected black and coloured population of the Island, or station, to which you may be appointed, and of all others who may be willing to hear you.

2. Where Societies are already formed, you are required to watch over them with the fidelity of those who must give up their account to Him who hath purchased them with his Blood, and by whose Providence they are placed under your care. Your labours must be constantly directed to improve them in the knowledge of Christianity, and to enforce upon

them the experience and practice of its doctrines and duties, without intermingling doubtful controversies in your administrations, being mainly anxious, that those over whom you have pastoral care, should clearly understand the principal doctrines of the Scriptures, feel their renovating influence upon their hearts, and become "holy in all manner of conversation and godliness." And in order to this, we recommend that your Sermons should consist chiefly of clear expositions of the most important truths of Holy Writ, enforced with affection and fervour on the consciences and conduct of them that hear you; that you frequently and familiarly explain portions of the Scriptures; and that, as extensively as you possibly can, you introduce the method of teaching children, and the less instructed of the adult slaves and others, by the excellent Catechisms with which you are furnished.

3. It is enforced upon you, that you continue no person as a member of your Societies, whose "conversation is not as becometh the Gospel of Christ." That any Member of Society who may relapse into his former habits, and become a polygamist, or an adulterer; who shall be idle and disorderly; disobedient to his owner; (if a slave;) who shall steal, or be in any other way immoral or irreligious, shall be put away, after due admonition, and proper attempts to reclaim him from the "error of his way."

4. Before you receive any person into Society, you shall be satisfied of his desire to become acquainted with the Religion of CHRIST, and to obey it; and if he has not previously been under Christian instruction, nor baptized, you are, before his admission as a member, diligently to teach him the Christian faith, and the obligations which he takes upon himself by baptism; so as to be assured of his having obtained such knowledge of the principles of religion, and

such belief of them as to warrant you to administer to him that Ordinance. Beside this, no person is to be admitted into Society, without being placed first on trial, for such time as shall be sufficient to prove whether his conduct has been reformed, and that he has wholly renounced all those vices to which he may have been before addicted.

5. You are to consider the children of the negroes and coloured people of your Societies and Congregations as a part of your charge; and it is recommended to you, wherever it is practicable and prudent, to establish Sunday or other Schools for their instruction. It is to be considered by you as a very important part of your duty as a Missionary, to catechise them as often as you conveniently can, at stated periods; and to give your utmost aid to their being brought up in Christian knowledge, and in industrious and moral habits.

6. As in the Colonies in which you are called to labour, a great proportion of the inhabitants are in a state of slavery, the Committee most strongly call to your recollection, what was so fully stated to you when you were accepted as a Missionary to the West Indies, that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without, in the least degree, in public or private, interfering with their civil condition. On all persons, in the state of slaves, you are diligently and implicitly to enforce the same exhortations which the Apostles of our Lord administered to the slaves of ancient nations, when by their ministry they embraced Christianity; "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service,

as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. iv. 5—8, "Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing, that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. iii. 22—25.

7. You are directed to avail yourselves of every opportunity to extend your labours among the slaves of the Islands where you may be stationed; but you are in no case to visit the slaves of any plantation without the permission of the owner or manager: nor are the times which you may appoint for their religious services, to interfere with their owner's employ; nor are you to suffer any protracted meetings in the evening, not even at Negro burials, on any account whatever. In all these cases you are to meet even unreasonable prejudices, and attempt to disarm suspicions, however groundless, so far as you can do it consistently with your duties as faithful and laborious Ministers of the Gospel.

8. As many of the Negroes live in a state of polygamy, or in a promiscuous intercourse of the sexes, your particular exertions are to be directed to the discountenancing and correcting of these vices, by pointing out their evil, both in public and in private, and by maintaining the strictest discipline in the Societies. No man, living in a state of polygamy, is to be admitted a member, or even on trial, who will not consent to live with one woman as his wife, to whom you shall join him in matrimony, or ascertain that this rite

has been performed by some other Minister; and the same Rule is to be applied, in the same manner, to a woman proposing to become a member of Society. No female, living in a state of concubinage with any person, is to be admitted into Society so long as she continues in that sin.

9. The Committee caution you against engaging in any of the civil disputes or local politics of the Colony to which you may be appointed, either verbally, or by correspondence with any persons at home, or in the Colonies. The whole period of your temporary residence in the West Indies, is to be filled up with the proper work of your Mission. You are not to become parties in any civil quarrel; but are to "please all men for their good to edification;" intent upon the solemn work of your office, and upon that eternal state, in the views of which the Committee trust you will ever think and act.

10. In cases of opposition to your ministry, which may arise on the part of individuals, or of any of the colonial legislatures, a meek and patient spirit and conduct are recommended to you. You will in particular guard against all angry and resentful speeches, and in no case attempt to inflame your Societies and hearers with resentment against your persecutors or opposers. Your business, in such cases, after every prudent means of obtaining relief has failed in your own hands, is with the Committee at home; who will immediately take such steps as may secure to you that protection, from a mild and tolerant Government, which they hope your peaceable and pious conduct, your labours and successes, will ever merit for you.

N. B. The Directions to the West India Missionaries are also to be considered as strictly obligatory on all others as far as they are applicable to the circumstances of their respective Stations.

VIII. It is *peremptorily required* of every Missionary in our Connexion to keep a Journal, and to send home frequently such copious abstracts of it as may give a full and particular account of his labours, success, and prospects. He is also required to give such details of a religious kind as may be generally interesting to the friends of Missions at home; particularly, accounts of conversions. Only, we recommend to you, not to allow yourselves, under the influence of religious joy, to give any *high colouring* of facts; but always write such accounts as you would not object to see return in print to the place where the facts reported may have occurred.

IX. It is a positive Rule amongst the Wesleyan Methodists, that no Travelling Preacher shall "follow trade." You are to consider this Rule as binding upon you, and all Foreign Missionaries in our Connexion. We wish you to be at the remotest distance from all temptation to a secular or mercenary temper. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier." Independently of the moral and religious considerations which enforce this principle, we here take occasion to remind you, that all your time and energies should be the more sacredly devoted to the duties of your Mission, because the Committee feel themselves fully pledged to pay an affectionate attention to all your wants, and to afford them every reasonable and necessary supply. And this pledge, they doubt not, the generosity of the friends of Missions will, from time to time, enable them to redeem, so long as you continue to regulate your expenses by as much of conscientious regard to *economy*, as may be found to consist with your health and comfort, and with the real demands of the Work of God.

And now, Brethren, we commend you to God and the word of his grace. We unite with tens of thousands in fervent prayer to God for you. May he open to you a great door and effectual; and make you, immediately or remotely, the instruments of the salvation of myriads. We shall incessantly pray, that "you may go out with joy, and be led forth with peace; that instead of the thorn may come up the fir-tree, and instead of the brier the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory: Amen and Amen."

Signed, by order of the Committee,

GEORGE MORLEY,
RICHARD WATSON,
JOHN MASON.
} *General Secretaries.*

WESLEYAN MISSION-HOUSE, 77, Hatton-Garden,
February 20th, 1825.

To the Rev.

DEAR BROTHER,

As long as you comply with the Instructions contained in the preceding pages of this sheet, the Committee of the Wesleyan Missionary Society, acting in the name and by the appointment of the Conference, will rejoice to acknowledge you as a Methodist Missionary.

Signed, on behalf of the Committee,

} *Secretaries.*

London,

GENERAL RULES CONCERNING THE FOREIGN MISSIONS.

I. Respecting the Foreign Missions, the following Rules were adopted:—

1. That the Collections and Disbursements at large, shall be annually laid before the Conference, or before a Committee appointed by the Conference; that they also shall be transcribed into the Ledger, and published as the Conference shall appoint.

2. That a Yearly Collection, as in Europe, shall be made in all the Islands where it is practicable, for the support of the work.

3. That no person shall, in future, be employed as a Missionary, who is not received upon trial by the Conference, according to our Rules, or inserted in the List of Reserve.

4. That all our Rules of discipline, respecting the admission and exclusion of members, holding Love-feasts, &c. shall be strictly enforced as in Europe: and that the authority of the Superintendent in all these things, be the same in every place. 1800.

II. We observe, for the satisfaction of the Missionaries, that (except those who were married at the time they left Europe, and were then Local Preachers,) they are entitled to all the privileges of the Travelling Preachers in Europe; and on their return in due time, agreeably to Rule, shall be considered as Members of the Preachers' Fund according to the number of years they have travelled, on the payment of

Five Guineas, and afterwards complying with the Rules of the Fund. 1801.

[The terms of admission to the privileges of the Fund now are—That every Missionary, in consideration of the greater hazard of health and of life on Foreign Stations, is required to pay double the amount of those Preachers who are in the Home Work, both as it respects their admission as new Members of the Fund, and their annual subscriptions.]

III. Q. Can any improvement be made in the management of our Foreign Missions?

A. 1. The West-India Islands, where we have Missions, shall be immediately divided into Districts, according to the plan adopted at home.

2. The Chairman of each District shall be annually appointed by the Conference at home.

3. The Secretary shall be chosen by ballot, at the commencement of each District-Meeting, which shall assemble annually, as soon as convenient after Easter Sunday.

[The time of holding the District-Meetings is now varied according to circumstances.]

4. A Book shall be provided in each District, and kept by the Chairman, in which the Minutes of every Meeting shall be registered, year after year.

5. In these Minutes, the most particular and detailed accounts of all Collections, Receipts, and Disbursements, shall be regularly inserted.

6. Every year a full and faithful account shall be sent to the Secretary of the Missionary Committee in London by the first Packet, signed by all the Preachers present, or by the Chairman and Secretary.

7. The District-Meetings shall be subject and account-

able to the Missionary Committee at home; and *they* subject and accountable to the Conference.

8. It is expected, that the several District-Meetings will furnish annual information to the Committee on the following subjects, viz.: (1.) The state of their Finances. (2.) The state of our Chapels and other property in the West-Indies, with regard to their security to the Connexion. (3.) The number of Preachers, who, in their judgment, are necessary for each Island, and consequently the number of new Missionaries which may, at any time, be wanted. (4.) Their *opinion* concerning the stationing of the Preachers in the Islands, subject to the control of the British Conference. (5.) The general state of religion in the Islands; and, (6.) The characters of the Preachers, with respect to moral conduct, doctrine, and discipline. 1806.

IV. Q. WHAT further Regulations are adopted with respect to our Missions?

A. 1. No person shall be employed in any of our Missions at home or abroad, who is not deemed perfectly proper to be employed in our regular Circuits, when the Conference shall so determine.

2. The Preachers on trial, who shall be sent on Foreign Missions, in this or any future year, shall be subject, with respect to marriage, to all the Rules which apply to Preachers on trial in this Country; the exemption formerly allowed to our Foreign Missionaries being hereby repealed, with respect to those who may be hereafter sent out.

3. The Public Collections are to be made, as usual in all our Congregations.

N. B. 1. The Conference determines that none of our Preachers employed in the West-Indies, shall be at liberty to marry any person, who will not previously emancipate, in

the legal methods, all the slaves of whom she may be possessed: and if any of our Brethren there, already married, have, by such marriage, or in any other way, become proprietors of slaves, we require those Brethren to take immediate and effectual steps for their emancipation.

2. The Secretary of our Missionary Committee in London, is directed to send a copy of this Minute to every Preacher in the West-Indies, and to require a report next year of the manner in which it has been obeyed. 1807.

V. Q. What new Regulations are neeessary on the subject of Missions?

A. 1. Let no Preacher be sent on any Foreign Mission unless he be first proposed to, and approved by, the Conference.

2. Let all our Missions be placed on the same plan, both as to government and pecuniary support.

3. Let the Committee make all such retrenchments in the different departments as may be found consistent with the glory and work of God.

4. Let a General Superintendent for the West India Missions be appointed; if a suitable person can be found who is willing to go in that capacity: and be changed every two or three years as may be deemed best.

5. One general District-Meeting shall be annually held in the Leeward and Windward Islands, in the Month of April, in lieu of the three District-Meetings which have been held there of late years. The power of this Meeting, in the way of censure, shall not extend farther than to *suspension*. They shall form and transmit a plan of Stations, for the inspection and approbation, or rejection, in whole or in part, of the British Conference. And they are further expected to forward all possible information, on every point of im-

portance connected with the Missions, to the Committee and the Conference. 1812.

VI. It is resolved, that no part of the Missionary Collection shall, from this time, be applied, either to defray the expense of the rents of the Houses in which our Missionaries preach, or to supply the deficiencies of Interest of any Monies due upon the Chapels in which they officiate. 1813.

VII. Q. What plan shall now be adopted, in consequence of the death of Dr. Coke the late General Superintendent of the Methodist Missions, for the future management of those important concerns.

A. 1. All our Missions shall be subject, as heretofore, to the general direction of the Conference, under whose authority the Missionaries have engaged in the work, and who are responsible to them for the provision of the necessary supplies, during the continuance of their engagements.

2. The spiritual concerns of the Missions shall be under the exclusive superintendence of the Conference; who shall, in particular, have the sole right of selecting and appointing Missionaries, according to the established Rules respecting the admission of Preachers into the Body,—of stationing, from year to year, the Missionaries so appointed,—and of trying, censuring, or recalling them, whenever such measures may seem expedient.

3. Two Joint-Treasurers for our General Missionary Fund, shall be annually chosen by the Conference; one of whom, for the convenience of the Missionaries, shall be a Travelling Preacher stationed in London; the other, a respectable Member of our Society, not a Travelling Preacher.

4. The General Treasurers shall appoint a Banker, with whom they shall open an account, and in whose hands, all monies received by them, for the support of the Missions, shall be regularly placed. No monies, so deposited, shall be withdrawn from the Bank, without the mutual consent of the two Treasurers; except when one of them is absent, and Bills are presented, which absolutely require immediate payment. And in such excepted cases, the sums drawn out by a separate order shall be specially notified to the Committee at their next meeting.

5. A General Report of the State of our Missions shall be annually prepared by the Executive Committee, and, if approved by the Committee of Examination and Finance, and by the Conference, shall be published and circulated. To this Report shall be appended, as usual, the Accounts of Receipts and Disbursement, as examined and audited by the last-mentioned Committee.

6. We recommend to our Preachers and People the establishment of Missionary Prayer-Meetings, to be held in our Chapels once a month, wherever it can be made convenient.

7. No Missionary in the West-Indies, Newfoundland, Nova Scotia, New Brunswick, Canada, or Bermuda, shall be permitted to draw a Bill for more than Fifty Pounds at one time, without previous advice and explanation of the extraordinary nature and circumstances of the case. No Missionary stationed in the East shall be permitted to draw a Bill for more than one hundred and fifty pounds at one time, without similar advice and explanation. And where there are more than one Preacher on the particular station, at which any such Bill is drawn, all their names shall be affixed to the Bill. 1815.

VIII. Q. WHAT directions shall be given respecting our Missionary Affairs in general?

A. On hearing the Reports of the Missionary Committees, the Conference resolves:

1. That no monies whatsoever shall be paid to the Missionaries in the West Indies, either from the produce of Book-sales, or from any other source, for any other purposes than those which are *ordinary* and regular, until the approbation of the Committee at home has been first asked and obtained. All proposals for *extraordinary* allowances, whether for afflictions, or any other similar purposes, shall be entered upon the District-Minutes, but not acted upon until sanctioned by the Committee. The only exception allowed from the operation of this Rule, shall be the annual payment of such sum as may be immediately wanted for the use of the vessel employed in bringing the Missionaries from the several Islands to the District-Meeting, and in conveying them to their new appointments.

2. That all monies intended for the Mission-Fund shall be remitted in a distinct and separate manner, unmixed with monies belonging to any other Fund; and that our Friends be requested to address such remittances to the General Treasurers for the Missions, and not to any other person; in order to prevent mistakes and delays. 1816.

IX. Q. WHAT directions shall be given respecting our Missionary Affairs in general?

A. 1. When any Preachers who are already employed in the work at home, offer themselves at their respective District-Meetings for foreign service, the Chairman shall immediately transmit an account of such offers to the Committee in London, and shall state distinctly whether the Candidates can, or cannot, conveniently attend at the Con-

ference then next ensuing. In the case of those who can attend the Conference, a Committee shall be then appointed, for the purpose of examining them as to their fitness for our foreign work, and shall report to the Conference the result of their examination. And in case of those who cannot attend the Conference for this purpose, they shall be directed to attend the Committee in London, in order to be examined by them, at such time as they shall appoint, previously to the Meeting of the Conference.

2. The Conference adopts the following Resolutions, unanimously recommended by the Preachers and other friends who composed this year the Committee of Examination and Finance, and directs that they shall be forthwith carried into effect: viz.

(1.) That in every District, where it has not been already done, a District Missionary Society shall be immediately formed, under the direction of the Chairman of the District, and of the Executive Committee in London; or that, *at least*, a District-Treasurer for contributions in aid of our Missions shall be appointed in every District, to whom all monies raised for the said Missions by any Branch Missionary Society, within the limits of that District, shall be uniformly paid, so as to be remitted through that medium only to the General Treasurers.

(2.) That even in Circuits where no Branch Missionary Society has yet been formed, all monies collected among us, in any mode whatsoever, for Missionary purposes, shall be uniformly paid to the Missionary Treasurer for the District, and by him remitted once in every Quarter, or oftener, to the General Treasurers.

(3.) That all Missionary monies and accounts shall be strictly kept separate, by the Superintendents of the respective Circuits at home and abroad, from the monies and

accounts of our Book-Room, and from all other monies, accounts, and collections whatsoever, according to the Minute of the Conference of last year.

(4.) That the Missionaries shall be peremptorily prohibited from drawing Bills for Missionary expenses upon any other person than the General Treasurers; and that, in order to prevent any such irregularities, printed Forms of Bills shall be forwarded to each Missionary Station; of which Forms, and no others, the Missionaries shall be required to make use, when they have occasion. 1817.

X. Q. Is any alteration necessary in our Rule respecting the Marriages of Missionaries before the termination of their Probation?

A. On the recommendation of the late Committee of Examination and Finance, the Conference resolves, That if any Married Missionary, who has not previously travelled in a Circuit at home, be appointed to the British Colonies in America, or for the West Indies,—or, if a Single Missionary, already employed in those Stations, be allowed by the Committee to marry before the term of his Probation shall be completed,—such Missionaries shall be required to engage, that they will stay on some Foreign Station *four years longer*, than the period of service usually required from Missionaries stationed in those parts of the world;—excepting only in the case of confirmed ill health. 1818.

XI. The General Committee having recommended, that the Accounts of all the Auxiliary and Branch Societies should be closed in future on December 25th, and that the Accounts of the General Wesleyan-Missionary Society should be closed on the 31st of December in each year, and having stated the advantages of a common date for all the

Societies,—this Regulation is approved by the Conference. 1820.

XII. The Conference agrees, that,—on account of the great increase of the business connected with our extensive Missions, and in compliance with the unanimous recommendation of the General Committee,—the *Three* Preachers annually appointed as the Secretaries for that department, shall be wholly employed on the week-days, in the service of the Wesleyan-Missionary Society, and shall receive their support from its funds.—One of the Secretaries is to reside at the Mission-House, No. 77, Hatton-Garden, London; and to him all official letters are to be addressed. 1824.

XIII. The fourth clause of the Rules made in the year 1821, respecting appointments to certain offices, (including that of Secretaries for our Missions,)—which enacts that "no Preacher shall ever be appointed to those offices for more than three years in succession, if, at the time of his appointment to it for the first year, he had been stationed as a Regular Preacher in any of the London Circuits for the two preceding years,"—is now rescinded; and it is resolved that SIX YEARS shall be the only term of *absolute* limitation, in reference to the appointment of our Missionary Secretaries. 1824.

XIV. An unmarried Preacher shall, for this year, be appointed to reside in Ireland, as Agent of our Missionary Committee; whose business it shall be to superintend, under the direction of the Committee, the Mission-Schools recently established in that Country, and to make regular reports of his own proceedings, and of the state and progress of the Schools. 1824.

XV. Q. WHAT is the judgment of the Conference on the proceedings of some of our Missionaries in Jamaica, who published, in the month of September, 1824, certain Resolutions on the subject of Slavery?

A. 1. The Conference deeply regrets, that, in those Resolutions, the individuals concerned were not content with defending the object of their Mission, and their own characters, against the defamations of the Public Papers of that Island; but unhappily so expressed themselves as to compromise the principles of Christianity on the subject of Slavery; and most unwarrantably reflected upon the motives and proceedings of those eminent persons, in this country, who are so honourably exerting their influence for the peaceful and legal termination of that state of bondage which exists in the West Indian Colonies.

2. The Conference fully and unanimously confirms the Disavowal of the Jamaica Resolutions, which was published by the Wesleyan Missionary Committee in January last.

3. The Conference resolves to record its especial approbation of the judicious and discriminating manner in which the Missionary Committee, in the Disavowal just mentioned, have stated and enforced, on the one hand, the christian duty of the Slaves in our Colonies to yield obedience to their Masters, and the *equally christian* duty of the religious public *at home*, on the other hand, to promote by legislative measures the ultimate extinction of the system of slavery.

4. The Conference has noticed with peculiar displeasure and indignation that part of the Jamaica Resolutions, which intimates that the sentiments therein contained are those of the Methodist Body at large; nothing being more contrary to the writings of our venerable Founder, and to the views which our Societies in general maintain to this day, than the notion that it is in any sense consistent with the spirit

or the laws of Christianity to enslave our fellow-men, or to retain them in interminable bondage. The Slavery of the Negroes this Conference considers to be one of the most heinous of our public offences; the *principle* of which it becomes us as a nation instantly and heartily to renounce, and the *practice* of which we are equally bound to discontinue, as speedily as a prudent and benevolent regard to the interests of those, who are the subjects of this oppression, will permit.

5. Finally, the Conference unanimously approves of those Acts of Discipline, which were promptly adopted, in reference to the Missionaries concerned, on this painful occasion. 1825.

XVI. Q. WHAT measures can be adopted in order to meet the wishes, expressed by several very respectable Districts, for a more easy and systematic method of procuring suitable assistance at our *Missionary Anniversaries?*

A. The Plan of *Annual Deputations* shall be again tried; but on a more limited scale than formerly, and with such modifications as, it is hoped, may render it more acceptable and efficient. The following Regulations are recommended.

1. Let Deputations be appointed for the Anniversaries of *District Auxiliary Societies only;* or to include, at most, such of the *principal* and *most productive Branch-Societies* in each District, as may usually be attended, without detaining the persons who compose the Deputations from the duties of their own Circuits for more than *one Sabbath* at a time.

2. Let not more than *two* Preachers be appointed on any such Deputation, as representatives of the General Committee. Where *additional* help is indispensably required,

let that of other Preachers be solicited, as formerly, by the Local Committees of the Auxiliary or Branch-Societies themselves, acting in conjunction with their Superintendents.

3. Those *Branch-Societies*, who cannot conveniently obtain the attendance of Deputations acting on behalf of the General Committee, are requested to make competent provision for their own Anniversaries, as heretofore, by timely applications to other Preachers; and *especially* to those who are stationed in their own respective Districts or neighbourhoods.

4. It is recommended to the General Committee and Secretaries, in the appointment of Deputations, and to the Local Committees, in the invitation of other assistants, to pay as strict an attention to economy, in the expenditure both of *time* and of *money*, as a proper regard to the peculiar circumstances of each Society, and to the success of the several Anniversaries, will admit.

5. As mutual consultation, on the part of the various Circuits of each District, in reference to the periods at which their Anniversaries may best be held, would, in many cases, produce a considerable saving, both of *money* to the Fund, and of *time* to the Preachers appointed or invited to visit them,—it is desirable that each Auxiliary and Branch Committee should meet, to deliberate on that subject, as soon as convenient after every Conference; in order that the Preachers and Circuit-Stewards, who compose the Financial District-Meetings, annually held in September, may report the views and wishes of the different Committees in their District, so as to facilitate some general arrangement, satisfactory and advantageous to all the Societies engaged in this good work. 1825.

XVII. Q. WHAT further Rule is necessary respecting the *Return of Missionaries* from Foreign Stations to this Country.

A. It is resolved, That every Missionary, who shall, in future, return home, without the consent of the Missionary Committee, except in case of *extreme danger* through sickness, shall be considered as having thereby excluded himself from our Connexion. 1825.

The People.

As the "LARGE MINUTES," published by Mr. Wesley, contain the principles by which the Preachers are governed; so the "PLAN OF PACIFICATION," agreed upon between the Preachers and the People in the year 1795, and the subsequent "REGULATIONS MADE AT LEEDS," in the year 1797, constitute a basis of the government of the Societies. Appended to these latter Instruments, are two outlines of Deeds, which are given as forms according to which, Chapels may be properly settled upon the Conference Plan. These three documents being connected, and forming the second part of the Large Minutes, are here placed first in the order of THE PEOPLE, as the former part of them precedes the Rules concerning THE CONFERENCE.

THE PLAN

OF

GENERAL PACIFICATION.

I. CONCERNING the Lord's Supper, Baptism, &c.

1. The Sacrament of the Lord's Supper shall not be administered in any Chapel, except a majority of the Trustees of that Chapel on the one hand, and the majority

of the Stewards and Leaders belonging to that Chapel (as the best qualified to give the sense of the people) on the other hand, allow of it. Nevertheless, in all cases, the consent of the Conference shall be first obtained, before the Lord's Supper be administered.

2. Wherever there is a Society but no Chapel, if the majority of the Stewards and Leaders of that Society testify, That it is the wish of the people that the Lord's Supper should be administered to them, their desire shall be granted, provided that the consent of the Conference be first obtained.

3. Provided nevertheless, that in Mount-Pleasant Chapel at Liverpool, and in all other Chapels where the Lord's Supper has been already peaceably administered, the administration of it shall be continued in future.

4. The administration of Baptism, the Burial of the dead, and service in Church-hours, shall be determined according to the Regulations above mentioned.

5. Whenever the Lord's Supper shall be administered according to the above mentioned Regulations, it shall always be continued, except the Conference order the contrary.

6. The Lord's Supper shall be administered by those only who are authorized by the Conference: and at such times, and in such manner only, as the Conference shall appoint.

7. The administration of Baptism and the Lord's Supper, according to the above Regulations, is intended only for the members of our own society.

8. We agree that the Lord's Supper be administered among us, on Sunday evenings only; except where the majority of the Stewards and Leaders desire it in church hours; or where it has already been administered in these hours. Nevertheless, it shall never be administered on

those Sundays on which it is administered in the Parish Church.

9. The Lord's Supper shall always be administered in England, according to the form of the Established Church: but the person who administers shall have liberty to give out hymns, to use exhortation, and extemporary prayer.

10. Wherever Divine Service is performed in England on the Lord's Day in Church-hours, the officiating Preacher shall read either the service of the Church, our venerable Father's abridgment, or at least, the lessons appointed by the calendar. But we recommend either the full service or the abridgment.

II. Concerning Discipline.

1. The appointment of the Preachers shall remain solely with the Conference: and no Trustee, or number of Trustees, shall expel or exclude from their Chapel, or Chapels, any Preacher so appointed.

2. Nevertheless, if the majority of the Trustees, or the majority of the Stewards and Leaders of any Society, believe that any Preacher appointed for their Circuit, is immoral, erroneous in doctrine, deficient in abilities, or that he has broken any of the Rules above mentioned, they shall have authority to summon the Preachers of the District, and all the Trustees, Stewards and Leaders of that Circuit, to meet in their Chapel, on a day and hour appointed, (sufficient time being given.) The chairman of the District shall be President of the assembly: and every Preacher, Trustee, Steward and Leader, shall have a single vote, the Chairman possessing the casting voice. And if the majority of the, meeting judge, that the accused Preacher is immoral erroneous in doctrine, deficient in abilities, or has broken any of the Rules above mentioned, he shall be considered as

removed from that Circuit. And the District-Committee shall, as soon as possible, appoint another Preacher for that Circuit, instead of the Preacher so removed; and shall determine among themselves how the removed Preacher shall be disposed of till the Conference; and shall have authority to suspend the said Preacher from all public duties, till the Conference, if they think proper. The District-Committee shall also supply, as well as possible, the place of the removed Preacher, till another Preacher be appointed. And the Preacher thus appointed, and all other Preachers, shall be subject to the above mode of trial. And if the District-Committee do not appoint a Preacher for that Circuit, instead of the removed Preacher, within a month after the aforesaid removal, or do not fill up the place of the removed Preacher, till another Preacher be appointed, the majority of the said Trustees, Stewards and Leaders, being again regularly summoned, shall appoint a Preacher for the said Circuit, provided he be a member of the Methodist Connexion, till the next Conference.

3. If any Preacher refuse to submit to the above mode of trial, in any of the cases mentioned above, he shall be considered as suspended till the next Conference. And if any Trustees expel from any Chapel a Preacher by their own separate authority, the Preachers appointed for that Circuit shall not preach in that Chapel till the next Conference, or till a trial takes places according to the mode mentioned above.

4. If any Trustees expel or exclude a Preacher, by their own *separate* authority, from any Chapel, in any Circuit, the Chairman of the District shall summons the members of the District-Committee, the Trustees of that Circuit who have not offended, and the Stewards and Leaders of the Circuit. And the members of such assembly shall examine

into the evidence on both sides; and if the majority of them determine, that the state of the Society in which the exclusion took place, requires that a new Chapel should be built before the meeting of the next Conference, every proper step shall be immediately taken for erecting such Chapel. And no step shall, on any account, be taken to erect a Chapel for such purpose before the next Conference, till such a meeting be summoned, and such determination be made.

5. No Preacher shall be suspended or removed from his Circuit by any District-Committee, except he have the privilege of the trial before mentioned.

6. The Hundred Preachers mentioned in the Enrolled Deed, and their successors, are the only legal persons who constitute the Conference. And we think the junior brethren have no reason to object to this proposition, as they are regularly elected according to seniority.

7. Inasmuch as in drawing up the preceding Regulations, we have laboured to restore and preserve the peace and unity of the Society, and in order thereto, have endeavoured to keep the Preachers out of all disputes on the subjects therein specified: be it understood, that any Preacher who shall disturb the peace of the Society, by speaking for or against the introduction of the Lord's Supper in our Societies, or concerning the old or the new Plan, so called, shall be subject to the trial and penalties before mentioned.

8. And in order that the utmost impartiality be manifest in these Regulations for the peace of the whole Body, we also resolve, that if any Local Preacher, Trustee, Steward, or Leader, shall disturb the peace of the Society, by speaking for or against the introduction of the Lord's Supper, or concerning the old or the new Plan (so called), the Superintendent of the Circuit, or the majority of the Trustees,

Stewards and Leaders of the Society so disturbed, shall have authority to summon a meeting of the Travelling Preachers of the Circuit, and the Trustees, Stewards and Leaders of that Society. Evidence shall be examined on both sides, and if the charge be proved, the Superintendent Preacher shall expel from the Society the person so offending.

ADDENDA.

1. The Conference by no means wishes to divide any Society, by the introduction of the Lord's Supper, and therefore, except that a majority of the Stewards and Leaders, who desire the Lord's Supper among themselves, testify in writing to the Conference, that they are persuaded that no separation will be made thereby, they will not allow it.

2. The Sacrament shall not be administered to a Society in any private house, within two miles of the Methodist Chapel, in which it is regularly administered.

3. We all agree, that the pulpit shall not be a vehicle of abuse.

4. It has been our general custom, never to appoint or remove a Steward or Leader, without first consulting the Stewards and Leaders of that Society; and we are resolved to walk by the same Rule.

5. To prevent as much as possible the progress of *strife* and *debate*, and consequent divisions in our Connexion, no pamphlet, or printed letter, shall be circulated among us without the author's name, *and the postage or carriage paid.*

6. Nothing contained in these Rules, shall be construed to violate the rights of the Trustees, as expressed in their respective deeds.

Manchester, August 6, 1795.

REGULATIONS MADE AT LEEDS.

TO THE METHODIST SOCIETIES.

Dear Brethren,

We think it our duty to inform you, by the earliest opportunity, of the measures we have taken, in order to satisfy those of our Brethren, who have been made more or less uneasy, by sundry publications circulated through the Societies; and, we trust, that on a serious consideration of the Regulations we have agreed to at this Conference, you will see that the sacrifices in respect to authority, which we have made on the part of the whole body of Travelling Preachers, evidence our willingness to meet our Brethren in every thing which is consistent with the existence of the Methodist discipline, and our readiness to be their servants for Jesus's sake.

I. In respect to finances, or money-matters:

1. We have determined to publish annually a very minute account of the disbursement, or application of the Yearly Collection; and,

2. A full account of the affairs of Kingswood School.

3. That all bills for the support of Travelling Preachers, and their families, in respect to deficiencies, house-rent, fire, candles, sickness, travelling expenses, and all other matters of a temporal kind for their support, for which the Circuits cannot provide, shall first meet with the approbation of the Quarterly-Meeting, and be signed by the General Steward of the Circuit, before they can be brought to the District-Committee.

II. In respect to all other temporal matters:

1. It has been determined, that no Circuits shall be divided, till such division has been approved of by their respective Quarterly Meetings, and signed by the General Stewards.

2. That no other temporal matter shall be transacted by the District Committees, till the approbation of the respective Quarterly Meetings be first given, signed by the Circuit Stewards.

III. In respect to the receiving and excluding private members of the Society:

1. The Leaders' Meeting shall have a right to declare any person on trial, improper to be received into the Society: and, after such declaration, the Superintendent shall not admit such person into the Society.

2. No person shall be expelled from the Society for immorality, till such immorality be proved at a Leaders' Meeting.

IV. In respect to the appointment and removal of Leaders, Stewards, and Local Preachers, and concerning meetings:

1. No person shall be appointed a Leader or Steward, or be removed from his office, but in conjunction with the Leaders' Meeting: the nomination to be in the Superintendent, and the approbation or disapprobation in the Leaders' Meeting.

2. The former Rule concerning Local Preachers is confirmed: viz. That no person shall receive a plan as a Local Preacher, without the approbation of a Local Preachers' Meeting.

3. In compliance with a request made by the Committee

of persons from various parts, namely, "That the Conference be requested to re-consider and revise those Rules, which relate to the calling of meetings, and appointing Local Preachers, made last year," we say, "No Local Preacher shall be permitted to preach in any other Circuit than his own, without producing a recommendation from the Superintendent of the Circuit in which he lives: nor suffer any invitation to be admitted as a plea, but from men in office, who act in conjunction with the Superintendent of that Circuit which he visits." The design of this Rule is to prevent any, under the character of Local Preachers, from burdening the people, either by collecting money, or by living upon them: and to prevent improper persons, who bear no part of the expense, from inviting Local Preachers thus to visit them. But it never was intended to reflect the least disrespect on any of our worthy brethren, the Local Preachers, who, considered as a Body, we greatly respect. And it should not be lost sight of, that several of the most respectable Local Preachers in the kingdom, who were in the Committee which met the Committee of Preachers appointed by the Conference, declared their high approbation of the Rule, and desired that it might be strengthened as much as possible, as none could justly complain of it.

4. As the Committee above-mentioned requested also, that the Minutes of the last Conference concerning the calling of Meetings to consider of the affairs of the Society or Connexion, be explained: and as we are exceedingly desirous of preserving the peace and union of the whole Body; we have agreed upon the following explanation: viz.

(1.) As the Leaders' Meeting is the proper meeting for the Society, and the Quarterly Meeting for the Circuit, we think that other formal Meetings, in general, would be contrary to

the Methodist economy, and very prejudicial in their consequences: But,

(2.) In order to be as tender as possible, consistently with what we believe to be essential to the welfare of our Societies, we allow, that other formal meetings may be held, if they first receive the approbation of the Superintendent, and the Leader's or Quarterly Meeting; provided also that the Superintendent, if he please, be present at every such Meeting.

V. We have selected all our ancient Rules, which were made before the death of our late venerable Father in the Gospel, the Rev. Mr. Wesley, which are essential Rules, or prudential at this present time; and have solemnly signed them, declaring our approbation of them, and determination to comply with them; one single Preacher excepted,* who, in consequence, withdrew from us.

VI. We have determined, that all the Rules which relate to the Societies, Leaders, Stewards, Local Preachers, Trustees, and Quarterly Meetings, shall be published with the Rules of the Society, for the benefit and convenience of all the Members.

VII. In respect to all new Rules, which shall be made by the Conference,

It is determined, that if at any time the Conference see it necessary to make any new Rule for the Societies at large and such Rule should be objected to, at the first Quarterly Meeting in any given Circuit; and if the major part of that meeting, in conjunction with the Preachers, be of

* Before the Conference concluded, two other Preachers withdrew.

opinion, that the enforcing of such Rule in that Circuit will be injurious to the prosperity of that Circuit; it shall not be enforced in opposition to the judgment of such Quarterly Meeting, before the second Conference. But, if the Rule be confirmed by the second Conference, it shall be binding to the whole Connexion. Nevertheless, the Quarterly Meetings, rejecting a new Rule, shall not, by publications, public meetings, or otherwise, make that Rule a cause of contention; but shall strive, by every means, to preserve the peace of the Connexion.

Thus, brethren, we have given up the greatest part of our executive government into your hands, as represented in your different public Meetings.

1. We have delivered the whole of our Yearly Collection to your management. For we know, by experience, that the bills of the Quarterly Meetings, if only *mere* justice be done to the Preachers and their families, will amount to much more than the Yearly Collection. The Conference, will, in this business, have no authority whatsoever. They will have nothing but the trouble of receiving the money, and paying the bills which shall have been sent to them from the Quarterly Meetings, and been approved of by the District-Committees. And when the accounts are published by the Conference, every Quarterly Meeting may compare its own accounts with those of the Conference, and thereby have as complete a check as the nature of things can possibly admit of.

The Conference has reserved to itself the management of its own Book-concerns. This is most reasonable; as the institution was established for the carrying on of the work of God, under the direction of Mr. Wesley and the

Conference; was continued, by the deed or codicil of Mr. Wesley's will, for the use of the Conference; as the whole burden of the management of the business lies upon the Conference, and the servants they employ, and on the Superintendents of Circuits; and also, as it is the only Fund which can supply any deficiencies of the Yearly Collection, as the accounts published in our Minutes for several years past clearly evidence; the Yearly Collection having not been nearly sufficient for the wants of the Preachers and families, and for the carrying on of the Work of God in general.

2. The whole management of our temporal concerns may now be truly said to be invested in the Quarterly Meetings, the District-Meetings having nothing left them but a negative.

3 Our Societies have a full check on the Superintendent, by means of their Leaders' Meeting, in regard to the introduction of persons into Society; whilst the Superintendent has sufficient scope allowed him for the increase of the Societies, not only according to the common course of things, but at the times of remarkable out-pourings of the Spirit of God.

4. The Members of our Societies are delivered from every apprehension of clandestine expulsions; as *that* Superintendent would be bold indeed, who would act with partiality or injustice in the presence of the whole Meeting of Leaders. Such a Superintendent, we trust, we have not among us; and if such there ever should be, we should be ready to do all possible justice to our injured Brethren.

5. There is now no Society-Officer among us, who can be received without the consent of that Meeting, to which he particularly belongs: nor can any officer be appointed, except upon the same plan.

6. In order to prevent any degree of precipitation in making new Rules, and to obtain information of the sentiments of our people on every such Rule, we have agreed to the article mentioned under the 7th head, by which no Regulations will be finally confirmed, till after a year's consideration, and the knowledge of the sentiments of the Connexion at large, through the medium of all their public Officers.

In short, Brethren, out of our great love for peace and union, and our great desire to satisfy your minds, we have given up to you far the greatest part of the Superintendent's authority: and, if we consider, that the Quarterly Meetings are the sources, from whence all temporal Regulations, during the intervals of the Conference, must now originally spring; and also, that the Committee, formed according to the Plan of Pacification, can, in every instance, in which the Trustees, Leaders, and Stewards, choose to interfere respecting the gifts, doctrines, or moral character of Preachers, supersede, in a great measure, the regular District-Committees; we may, taking all these things into our view, truly say, that such have been the sacrifices we have made, that our District-Committees themselves have hardly any authority remaining, but a bare negative in general, and the appointment of a representative to assist in drawing up the rough draught of the stations of the Preachers. And besides all this, we have given the Quarterly Meetings opportunity of considering every new Law, of suspending the execution of it for a year in their respective Circuits, and of sending their sentiments upon it to the Conference, before it be finally confirmed.

We have represented these measures which we have

taken for your satisfaction, in as concise a manner as we well could, giving you the sense of the whole, not only for brevity's sake, but for expedition, that you may be informed of the general heads of our proceedings as soon as possible. In the Regulations which will be published with the Rules of the Society, as mentioned above, you will have the whole at large.

Leeds, August 7, 1797.

RESPECTING THE ERECTION OF CHAPELS.

Let all Preaching-houses be built plain and decent; but not more expensively than is absolutely unavoidable. Otherwise the necessity of raising money will make rich men necessary to us; but if so we must be dependant upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine too.

FORMS OF TRUST DEEDS FOR METHODIST CHAPELS.

No. I.

THIS INDENTURE made the day of in the year of our Lord, 18 between A. B.* of the first part, C. D. &c.† of the second part, and E. F. of Preacher of the Gospel, (one of the members of the Methodist Conference, as established by the late REV. JOHN WESLEY,) of the third part. WHEREAS the said A. B.

* A. B. the person who sells the land to the Trustees, inserts his name, residence, and business.

† C. D. &c. the Trustees, insert their names, residence, and business.

hath contracted and agreed with the said C. D. and the said several other persons, parties hereto, of the second part, for the absolute sale to them of the piece or parcel of ground, hereinafter particularly mentioned, at or for the price or sum of £ AND WHEREAS the said piece or parcel of ground hath been so purchased, for the purpose of erecting thereon a Chapel for the use of the Preachers, who are and may be members of the Methodist Conference, as established by the late REV. JOHN WESLEY, and of the Society of Methodists, in connexion with them, and the said purchase money hath been raised by voluntary contributions from individuals belonging to the said Society, and it hath been agreed, that the Premises so purchased shall be conveyed upon the Trusts hereinafter declared. NOW THIS INDENTURE WITNESSETH, that in pursuance of the said agreement, and in consideration of the sum of £ of lawful money of Great Britain to him the said A. B. in hand paid, by the said C. D. and the said several other persons, parties hereto, of the second part, at or before the sealing and delivery of these presents, the receipt whereof he the said A. B. doth hereby admit and acknowledge. HE the said A. B. HATH granted, bargained, and sold, and by these presents DOTH grant, bargain, and sell, unto the said C. D.* &c. their heirs and assigns, ALL† &c. and all and singular the rights, members, and appurtenances to the said piece or parcel of ground belonging, or in any wise appertaining; and the reversion and reversions, remainder and remainders, rents, issues, and profits thereof; and all the estate, right, title, interest, use, trust, property, possession, claim, and demand whatsoever, both at law and in equity, of him the said A. B. of, in, to, or out of the same.

* Here name all the Trustees.

† Here insert a full and particular description of the ground.

To HAVE AND TO HOLD the said piece or parcel of Ground and Premises, hereby bargained and sold, or intended so to be, with the appurtenances, unto and to the use of the said C. D. &c.* their heirs and assigns for ever. And they the said C. D. &c. do hereby for themselves respectively, and their respective heirs, executors, and administrators, covenant and declare with and to the said E. F. and with and to the other members of the Methodist Conference, and their successors for the time being, that they the said C. D. and the said several persons, parties hereto, of the second part, and the survivors and survivor of them, and the heirs and assigns of such survivor shall and will stand seized of the said piece of ground, and the Chapel and buildings to be thereon erected. UPON TRUST, that they the said C. D. and the said several other persons, parties hereto, of the second part, and the survivors and survivor of them, and the heirs and asssigns of such survivor do and shall, as soon as conveniently may be, by and with monies to be collected from the Society of Methodists, and by and with monies to be borrowed by the said Trustees, erect, complete, and finish the Chapel or place of Divine Worship, intended to be erected on the said piece or parcel of ground, together with such other erections and buildings as they or the major part of them shall think fit.

AND UPON THIS FURTHER TRUST, that they do and shall permit and suffer such person and persons as shall be appointed at the yearly Conference of the people called Methodists, to be held at London, Bristol, Leeds, Manchester, or elsewhere, as established by a certain deed poll, bearing date the 28th day of February, 1784, under the

* Name all the Trustees.

hand and seal of the late Rev. John Wesley, and enrolled in the High Court of Chancery, and no others, to have the use and occupation of the said Chapel, for the purpose of Preaching and Expounding God's holy Word, and for the performing of all other acts of Religious Worship therein, without any suit or interruption whatsoever, of or by the said Trustees for the time being. Provided always that the person or persons so to be appointed by the Conference, as aforesaid, shall preach no other doctrines than those which are contained in certain Notes upon the New Testament, and the first four volumes of Sermons published by the late Rev. John Wesley.

Provided also, that the same Preacher shall not be sent by the Conference to the said Chapel for more than two years successively, without the consent of the Trustees for the time being of the said Chapel and Premises, and the Men Leaders of Classes of the said Society assembling at the said Chapel, or the major part of them; such consent to be signified in writing and delivered to the said Conference on the first day of their assembling.

Provided also, that in case it shall appear to the Trustees for the time being, or the major part of them, or to the Stewards and Men Leaders of Classes of the said Society assembling at the said Chapel, that the doctrine of any Preacher so to be appointed by the Conference as aforesaid, is erroneous, or contrary to the Notes and Sermons hereinbefore mentioned, or that he is immoral in conduct, or deficient in ability; then, and in any and every such case, as often as the same shall happen, the said Trustees, for the time being, shall proceed according to the Rule in that case provided in the Rules of Pacification in the Minutes

of the Conference, held in the year 1795, and which Rules shall regulate all alterations as to times or additions of public worship in the said Chapel.

And upon this further Trust, that they the said Trustees for the time being, do and shall, from time to time, and at all times hereafter, collect and receive of and from the several persons who shall from time to time attend public worship at the said Chapel, such sums of money for the seats or pew-rents, or by way of contribution or otherwise, as to the said Trustees for the time being, together with the Superintendent Preacher for the time being of the Circuit in which the said Chapel shall be comprised, or the major part of them, shall judge fit and reasonable; and do, and shall stand possessed of such sums of money, and also of all other monies which shall come to their hands under the trust herein contained (except such collections as are commonly made by the Preachers or Leaders of Classes, or by the said Conference, or at their special appointment) upon the trusts hereinafter mentioned, that is to say, Upon trust in the first place, to pay the interest which shall become due in respect of any gross sum or sums of money which shall be borrowed for the purpose of building the said Chapel and other erections belonging thereto. And in the next place do and shall pay and apply the surplus of the monies so from time to time to be collected and received, as lastly hereinbefore is mentioned, in the payment and discharge of all such sum and sums of money as shall be so borrowed as aforesaid; and after full payment thereof, then do and shall pay and apply such monies as aforesaid, or the residue thereof, for and towards the support of the Preachers for the time being stationed in the Circuit, in which the said Chapel shall be comprised, in such manner

as to the Trustees for the time being, and the Men Leaders of Classes of the Methodist Society belonging to the said Chapel, or the major part of them, shall think proper; and if, after providing for the support of such last mentioned Preachers, there shall remain any surplus or residue of the said monies, then do and shall pay and apply the same for or towards the promotion and furtherance of the Preaching of the Gospel, by building of Chapels or otherwise, in the said Circuit, and among such poor persons of the Society of Methodists at aforesaid as the Trustees for the time being, the Superintendent Preacher of the said Circuit, and the Men Leaders of Classes of the Methodist Society belonging to the said Chapel for the time being, or the major part of them shall think proper.

And upon this further Trust, that in case at any time hereafter the Society of Methodists, usually assembling at the said Chapel, shall be dissolved, or become extinct; or if in consequence of any act of Legislature, or otherwise, the said Chapel cannot, consistently with the general system of the Methodist Doctrines and Discipline, be used as a place of Religious Worship by them, or in case the said Trustees, or the major part of them, for the time being, shall be of opinion that a larger or more convenient Chapel hath become necessary, then, and in either, or any of the said cases, they, the said Trustees, for the time being, do and shall, either by public sale or private contract, sell the said Chapel and premises to any person or persons who shall be willing to become the purchaser or purchasers thereof, for the best price that can be reasonably obtained; and at any such sale by auction to buy in the said Premises, or any part thereof, and again to sell the same in the manner afore-

said, without incurring any personal liability thereby; and do and shall enter into, make, sign, and execute all such agreements, acts, deeds, and conveyances as shall be necessary for effecting such sales, and making effectual conveyances of the Premises sold to the respective purchasers, and to his, her, or their heirs and assigns. And it is hereby declared and agreed, that the receipts and receipt of the Trustees for the time being shall be a legal and sufficient discharge for all sums of money, which shall be paid to them under the trusts herein contained, and that after having obtained such receipts or receipt, the person or persons paying any such sum or sums of money shall not be answerable for the same, or be in any wise bound or concerned to see to the application of the same or any part thereof. And upon this further trust, that they, the said Trustees for the time being, do and shall stand possessed of the money to be produced by such last mentioned sale or sales, or a competent part thereof, in the first place to discharge all the debts which shall be then owing on account of the said Chapel and Premises; and in the next place, in case the said Chapel and Premises shall have been sold in consequence of the Society usually assembling there having been dissolved, or become extinct; or in case the same shall have been sold because the said Chapel could not consistently with the general system of the Methodist Doctrines and Discipline be used as a place of Religious worship by them, do apply and distribute the residue or surplus (if any) of the said money among such poor persons in the Methodist Society as the Superintendent Preacher of the Circuit, comprising the said Chapel, and the Trustees for the time being, or the major part of them, shall think proper and fit; but in case the said Chapel and Premises shall have been sold in consequence of a larger or more convenient Chapel being neces-

sary as aforesaid, then that they, the Trustees for the time being, do and shall lay out and apply such residue or surplus in or towards the purchase or building of another more suitable and convenient Chapel, and do and shall hold the same when so purchased or built, upon and for the same trusts, intents, and purposes, as are herein expressed and contained of and concerning the said Chapel and Premises. And it is hereby further agreed and declared, that in case any of the Trustees herein named, or any person or persons to be appointed in his or their place or stead, by virtue of the power and authority hereinafter for that purpose contained, shall be excluded from the Methodist Society with the consent of the major part of the Trustees for the time being (as in the Rules of Pacification above referred to, is expressed) then and in such case he or they so ceasing to be a member or members of the said Society, and being so excluded, shall and will at the expence of the said Trust Fund, and upon the request of the other Trustees for the time being, and upon being indemnified by such other Trustees against the payment of any sum or sums of money, costs, or expenses which he or they jointly or separately may have bound himself or themselves to pay in respect of the said Chapel and Premises, and on being paid all monies which may appear due to him or them on account of the said Trust Premises, shall release and relinquish, convey, and assure all his or their trust estate, and interest in the said Premises to the other Trustees of the same, for the time being, by such Acts and Deeds and in such manner as the other Trustees for the time being, or their Counsel in the law, shall advise or require.

Provided also, and it is hereby further declared and agreed, by and between the said parties hereto, that when

and so often as the Trustees hereby appointed, or to be appointed, as hereinafter mentioned, shall, by death, incapacity, or refusal to act, or otherwise be reduced to one-third of the present number, then and in every such case the Superintendent Preacher for the time being of the Circuit in which the said Chapel shall be comprised, together with the Stewards and Men Leaders of Classes of the said Society assembling at the said Chapel, or the major part in number of the said Preacher, Stewards, and Men Leaders, shall within two calendar months after such reduction shall happen, nominate so many persons (members of the Methodist Society and no others) as will be double the number of the Trustees wanting or deficient of the original number, and out of the persons so nominated, the said remaining Trustees, or the major part of them, shall within two calendar months next after such nomination as aforesaid, elect and appoint so many to be Trustees, as will, together with such remaining Trustees, make up the number hereby nominated and appointed. And such remaining Trustees as aforesaid shall, within the time last mentioned, at the costs and charges of the said Trust Fund, well and sufficiently convey, transfer, and set over the said Chapel and Premises, with the appurtenances, in such manner as that the same may be duly vested in such remaining Trustees, and such new Trustees as aforesaid jointly upon and for the trusts, intents, and purposes herein declared and expressed, or such of the same trusts, intents, and purposes as shall be then existing, or capable of taking effect; and such new Trustees, so to be nominated, elected, and appointed, shall have such and the same powers in all respects to act in the management of the said Trust premises, in as full and ample manner, as if they had been originally appointed Trustees in and by these presents. PROVIDED ALWAYS,

that in case the said Preacher, Stewards, and Leaders shall at any time hereafter neglect or omit to nominate so many persons as hereinbefore mentioned, within the said space of two calendar months after they the said Preacher, Stewards, and Leaders shall have had notice that the Trustees are reduced to one-third of the present number, then, and in every such case, the Trustees for the Time being, or the major part of them, shall within the space of four calendar months then next following, nominate and appoint so many persons (Members of the Methodist Society, and no others) to be Trustees, as will together with such remaining Trustees, make up the present number ; and in every such case the said Chapel and Premises shall be conveyed, transferred, and set over, so that the same may be vested in such remaining Trustees, and such new Trustees jointly in manner aforesaid.

PROVIDED ALSO, that it shall be lawful for the said Superintendent Preacher, Stewards, and Men Leaders of Classes, or the major part of them, to proceed as hereinbefore mentioned, to nominate, and for the Trustees for the time being, or the major part of them, to elect and appoint proper persons to be Trustees in the room of those that may die, or refuse to act, or become incapable of acting, so as to make up the whole number of Trustees, although the Trustees for the time being may not be reduced to one-third of the present number, if it shall be thought proper so to do.

PROVIDED ALSO, and it is hereby further agreed and declared, that in case the said Conference appointed, or to be appointed, in pursuance of the said Deed, of the 28th day of February, 1784, shall at any time or times hereafter

cease to be, or be dissolved, or the said last mentioned Deed shall not be acted upon, or in case the said Conference shall refuse to appoint a Preacher for the said Chapel as aforesaid, and the same shall be unsupplied for three calendar months (except in case of sickness of the Preacher) then, and in every such case, the said Trustees for the time being, and the Men Leaders of Classes belonging to the said Chapel, or the major part of such Trustees and Leaders, shall, until the next Annual Conference, and so from time to time, when unsupplied with a Preacher, nominate and appoint such person or persons to expound and preach God's Holy Word, and to perform all other acts of Religious Worship in the said Chapel and Premises, and to have the use and enjoyment thereof, at such times and during so long as they the said Trustees for the time being, and the Men Leaders of Classes, or the major part of such Trustees and Leaders, shall think proper. PROVIDED NEVERTHELESS, that such person or persons so to be appointed as last aforesaid, shall preach no other doctrines than those which are contained in the Notes and Sermons above mentioned, or referred to, and shall be of sufficient ability and moral in conduct.

IN WITNESS whereof, the said parties to these presents, have hereunto set their hands and seals, the day and year first above written.

No. II.

THIS INDENTURE made the day of in the year of our Lord, 18 between A. B.* of the first part, C, D. &c.† of the second part, and E. F. of Preacher of the Gospel (one of the Members of the Methodist Conference, as established by the late REV. JOHN WESLEY) of the third part. WHEREAS the said A. B. hath contracted and agreed with the said C. D. and the said several other persons, parties hereto, of the second part, for the absolute sale to them of the piece or parcel of ground, hereinafter particularly mentioned, at or for the price or sum of £ AND WHEREAS the said piece or parcel of ground hath been so purchased, as aforesaid, for the purpose of erecting thereon a Chapel for the use of the Preachers, who are and may be Members of the Methodist Conference, as established by the late REV. JOHN WESLEY, and of the Society of Methodists, in connexion with them, and the said purchase money hath been raised by voluntary contributions from individuals belonging to the said Society, and it hath been agreed that the Premises so purchased shall be conveyed upon the Trusts hereinafter declared. Now THIS INDENTURE WITNESSETH, that in pursuance of the said agreement, and in consideration of the sum of £ of lawful money of Great Britain to him the said A. B in hand paid, by the said C. D. and the said several other persons, parties hereto, of the second part, at or before the sealing and delivery of these presents, the receipt whereof he the said A. B. doth hereby admit and acknowledge. HE the said A. B. HATH granted, bargained, and

* A. B. the person who sells the land to the Trustees, insert his name residence, and business.

† C. D. &c. the Trustees, insert their names, residence, and business.

sold, and by these presents DOTH grant, bargain, and sell, unto the said C. D.* &c. their heirs and assigns, ALL, &c.†

and all and singular the rights, members, and appurtenances to the said piece or parcel of ground, belonging or in any wise appertaining; and the reversion and reversions, remainder and remainders, rents, issues, and profits thereof; and all the estate, right, title, interest, use, trust, property, possession, claim, and demand whatsoever, both at law and in equity, of him the said A. B. of, in, to, or out of the same. TO HAVE AND TO HOLD the said piece or parcel of ground and premises hereby bargained and sold, or intended so to be, with the appurtenances, unto and to the use of the said C. D. &c.‡ their heirs and assigns for ever. AND THIS INDENTURE FURTHER WITNESSETH, that they the said several persons, parties hereto, of the second part, do hereby jointly and severally, and for their joint and several heirs, executors, and administrators, covenant, declare, and agree with and to the said E. F. and with and to the other members of the Methodist Conference, and their successors for the time being, and with and to the Society of Methodists, at aforesaid, in manner following; that is to say, that they the said C. D. and the said several other persons, parties hereto, of the second part, and the survivors and survivor of them, and the heirs and assigns of such survivor, shall and will stand seized of and interested in the said piece or parcel of ground and premises hereinbefore bargained and sold, or intended so to be, upon and for the trusts, intents, and purposes, and subject to the provisoes and agreements hereinafter declared and expressed of and concerning the same; that is to say, UPON TRUST,

* Here name all the Trustees.

† Here insert a full and particular description of the ground.

‡ Name all the Trustees.

that they the said C. D. and the said several other persons, parties hereto, of the second part, and the survivors and survivor of them, and the heirs and assigns of such survivor do and shall, as soon as conveniently may be, by and with monies to be collected from the Society of Methodists, and by and with monies to be borrowed by the said Trustees, erect, complete, and finish the Chapel or place of Divine Worship, intended to be erected on the said piece or parcel of ground, together with such other erections and buildings as they or the major part of them shall think fit. And upon this further Trust, that they the said several persons, parties to these presents, of the second part, and the survivors and survivor of them, and the heirs and assigns of such survivor, do, and shall, by selling or mortgaging the whole or any part of the said piece or parcel of ground, and the Chapel and other buildings and erections to be made upon the same, or by granting one or more annuity or annuities to any person or persons, to be issuing out of and charged upon the said premises, or by, with, and out of the rents, issues, and profits thereof, or the contributions to be raised in the manner hereinafter mentioned, or by more than one, or by all, or any of the aforesaid ways and means, or by such other reasonable ways or means, as they or he shall think proper, levy and raise all such sum and sums of money as shall be expended in, or necessary for erecting, completing, and finishing the said Chapel, and such other erections and buildings as aforesaid; and for keeping the said premises in proper and sufficient repair, and all such other sum and sums of money as shall from time to time be necessary for carrying the trusts herein contained, or any of them into execution, according to the true intent and meaning of these presents, together with lawful interest for all such gross sums of money as shall be so raised. And

it is hereby also agreed, and declared, that nothing herein contained, nor any thing to be contained in any grant of any annuity, under the trusts herein before mentioned, unless the contrary shall be therein explicitly expressed, shall extend or be construed to extend to make the said several persons, parties to these presents, of the second part, or any of them, or their, or any of their heirs, or assigns, personally liable for the payment of any annuity to be granted under, or by virtue of the Trusts herein contained; but that the premises which in every such grant shall be charged therewith shall be the fund solely liable to the payment of the same.

PROVIDED ALSO, and it is hereby further agreed, and declared, that before any sale shall be made under the trust lastly hereinbefore contained, the said several persons, parties to these presents, of the second part, or the survivors or survivor of them, or the heirs or assigns of such survivor, shall give notice in writing, signed by the major part of them, specifying therein the premises proposed to be sold, the sum intended to be raised by such sale, and the cause of raising the same, and the intended application thereof, and shall deliver, or cause to be delivered, the said notice to the President of the Conference of the people called Methodists, hereinafter mentioned or described, on the first day the said Conference shall assemble, and if the said Conference do not provide and pay the sum of money mentioned in such notice to the person or persons appointed by the major part of the Trustees of the said premises for the time being, to receive the same within six calendar months after the delivery of the said notice as hereinbefore is mentioned, then, and in such case, immediately after the expiration of the said six calendar months, it shall be lawful for the said

Trustees, or Trustee for the time being, to proceed to make sale of the Premises therein mentioned.

And upon this further Trust, that they do and shall permit and suffer such person and persons as shall be appointed at the yearly Conference of the people called Methodists, to be held at London, Bristol, Leeds, Manchester, or elsewhere, as established by a certain deed poll, bearing date the 28th day of February, 1784, under the hand and seal of the late Rev. John Wesley, and enrolled in the High Court of Chancery, and no others, (except with the consent of the Superintendent Preacher for the time being of the Circuit in which the said Chapel and Premises may be comprised,) to have the use and occupation of the said Chapel, for the purpose of preaching and expounding God's holy Word, and for the performing of all other acts of Religious Worship therein, when and so often as such person or persons so to be appointed shall think proper, without any suit or interruption whatsoever, of or by the said Trustees for the time being. Provided always that the person or persons so to be appointed by the Conference, as aforesaid, shall preach no other doctrines than those which are contained in certain Notes upon the New Testament, and the first four volumes of Sermons published by the late Rev. John Wesley.

Provided also, that the same Preacher shall not be sent by the Conference to the said Chapel for more than two years successively, without the consent of the Trustees for the time being of the said Chapel and Premises, and the Men Leaders of Classes of the said society assembling at the said Chapel, or the major part of them, such consent

to be signified in writing, and delivered to the said Conference on the first day of their assembling.

PROVIDED ALSO, that in case it shall appear to the Trustees for the time being, or the major part of them, or to the Stewards and Men Leaders of Classes of the said society assembling at the said Chapel, that the doctrine of any Preacher so to be appointed by the Conference as aforesaid, is erroneous, or contrary to the Notes and Sermons hereinbefore mentioned, or that he is immoral in conduct or deficient in ability; then, and in any, and every such case, as oftentas the same shall happen, the said Trustees, for the time being, shall proceed according to the rule in that case provided in the Rules of Pacification in the Minutes of the Conference, held in the year 1795, and which Rules shall also regulate all alterations as to times or additions of public worship in the said Chapel. AND UPON THIS FURTHER TRUST, that they do, and shall, from time to time, and at all times hereafter, collect and receive of and from the several persons who shall from time to time attend public worship at the said Chapel, such sums of money for the seats or pew-rents, or by way of contribution or otherwise, as the said Trustees for the time being, together with the Superintendent Preacher for the time being of the Circuit in which the said Chapel shall be comprised, or the major part of them, shall judge fit and reasonable, and do, and shall stand possessed of such sums of money and also of all other monies which shall come to their hands under the trusts herein contained (except such collections as are commonly made by the Preachers or Leaders of Classes, or by the said Conference, or their special appointment) upon the trusts next hereinafter mentioned, that is to say, Upon

trust in the first place, to pay the interest which shall become due in respect of any gross sum or sums of money which shall be borrowed for the purpose of building the said Chapel and other erections belonging thereto. And in the next place do and shall pay and apply the surplus of the monies so from time to time to be collected and received as lastly hereinbefore is mentioned in the payment and discharge of all such sum and sums of money as shall be so borrowed as aforesaid, and after full payment thereof then do and shall pay and apply such monies as aforesaid, or the residue thereof, for and towards the support of the Preachers for the time being stationed in the Circuit, in which the said Chapel shall be comprised in such manner as to the Trustees for the time being, and the Men Leaders of Classes of the Methodist Society belonging to the said Chapel, or the major part of them, shall think proper; and if after providing for the support of such last mentioned Preachers there shall remain any surplus or residue of the said monies, then do, and shall pay and apply the same for or towards the promotion and furtherance of the preaching of the Gospel, by building of Chapels or otherwise in the said Circuit, and among such poor persons of the Society of Methodists at aforesaid, as the Trustees for the time being, the Superintendent Preacher of the said Circuit, and the Men Leaders of Classes of the Methodist Society belonging to the said Chapel for the time being, or the major part of them, shall think proper.

And it is hereby agreed, that the said several persons, parties hereto, of the second part, and all future Trustees of the said Chapel and Premises shall, at the four Quarterly-Meetings of the Circuit, comprising the said Chapel to be held every year, produce and shew forth, or cause to be

produced and shewn forth to the Preachers, and all and every other the person and persons assembled at such Quarterly-Meetings, all and every the book and books of account, papers, and vouchers of the said Trustees for the time being, relative to the said Chapel and Premises, and the receipts and disbursements relative to the said Trust Estate and Premises, and permit extracts to be taken therefrom. And upon this further Trust, that in case at any time hereafter the Society of Methodists, usually assembling at the said Chapel, shall be dissolved, or become extinct; or if in consequence of any act of Legislature, or otherwise, the said Chapel cannot consistently with the general system, of the Methodist Doctrines and Discipline be used as a place of Religious Worship by them, or in case the said Trustees, or the major part of them, for the time being, shall be of opinion that a larger or more convenient Chapel hath become necessary, then, and in either, or any of the said cases, they, the said Trustees for the time being, do and shall, either by public sale or private contract, sell the said Chapel and Premises to any person or persons who shall be willing to become the purchaser or purchasers thereof, for the best price that can be reasonably obtained, and at any such sale by auction to buy in the said Premises, or any part thereof, and again to sell the same in the manner aforesaid, without incurring any personal liability thereby, and do and shall enter into, make, sign, and execute all such agreements, acts, deeds, and conveyances as shall be necessary for effecting such sales, and making effectual conveyances of the Premises sold to the respective purchasers, and to his, her, or their heirs and assigns. And it is hereby declared and agreed, that the receipts and receipt of the Trustees for the time being shall be a legal and sufficient discharge for all sums of money, which

shall be paid to them under the trusts herein contained, and that after having obtained such receipts or receipt, the person or persons paying any such sum or sums of money shall not be answerable for the same, or be in any wise bound or concerned to see to the application of the same or any part thereof. And upon this further Trust that they, the said Trustees for the time being, do and shall stand possessed of the money to be produced by such last mentioned sale or sales in trust by and with the same, or a competent part thereof, in the first place to discharge all the debts which shall be then owing on account of the said Chapel and Premises. And in the next place, in case the said Chapel and Premises shall have been sold in consequence of the Society usually assembling there having been dissolved, or become extinct, or in case the same shall have been sold because the said Chapel could not consistently with the general system of the Methodist doctrines and discipline be used as a place of Religious Worship by them, do and shall apply and distribute the residue or surplus (if any) of the said money among such poor persons in the Methodist Society as the Superintendent Preacher of the Circuit, comprising the said Chapel and the said Trustees for the time being, or the major part of them, shall think proper and fit. But in case the said Chapel and Premises shall have been sold in consequence of a larger or more convenient Chapel being necessary as aforesaid, then that they the said Trustees for the time being do and shall lay out and apply such residue or surplus in or towards the purchase or building of another more suitable and convenient Chapel, and do and shall hold the same when so purchased or built, upon and for the same trusts, intents, and purposes, as are herein expressed and contained of and concerning the said Chapel and Premises. And it is hereby further agreed and declared, that

in case any of the Trustees herein named, or any person or persons to be appointed in his or their place or stead, by virtue of the power and authority hereinafter for that purpose contained, shall be excluded from the Methodist Society with the consent of the major part of the Trustees for the time being (as in the Rules of Pacification above referred to is expressed) then and in such case he or they so ceasing to be a member or members of the said Society, and being so excluded, shall and will at the expense of the said Trust fund, and upon the request of the other Trustees for the time being, and upon being indemnified by such other Trustees against the payment of any sum or sums of money, costs, or expenses which he or they jointly or separately may have bound himself or themselves to pay in respect of the said Chapel and Premises, and on being paid all monies which may appear due to him or them on account of the said Trust Premises, release and relinquish, convey, and assure all his or their trust estate, and interest in the said Premises to the other Trustees of the same, for the time being, by such Acts and Deeds and in such manner as the other Trustees for the time being, or their counsel in the law, shall advise or require.

Provided also, and it is hereby further declared and agreed, by and between the said parties hereto, that when and so often as the Trustees hereby appointed, or to be appointed, as hereinafter mentioned, shall, by death, incapacity, or refusal to act, or otherwise be reduced to one-third of the present number, then and in every such case, the Superintendent Preacher for the time being of the Circuit in which the said Chapel shall be comprised, together with the Stewards and Men Leaders of Classes of the said Society assembling at the said Chapel, or the major part in

number of the said Preacher, Stewards and Men Leaders, shall within two calendar months after such reduction shall happen, nominate so many persons (members of the Methodist Society and no others) as will be double the number of the Trustees wanting or deficient of the original number; and out of the persons so nominated, the said remaining Trustees, or the major part of them, shall within two calendar months next after such nomination as aforesaid, elect and appoint so many to be Trustees as will together with such remaining Trustees make up the number hereby nominated and appointed. And such remaining Trustees as aforesaid shall, within the time last mentioned, at the costs and charges of the said Trust fund, well and sufficiently convey, transfer, and set over the said Chapel and Premises, with the appurtenances, in such manner as that the same may be duly vested in such remaining Trustees, and such new Trustees as aforesaid, jointly upon and for the trusts, intents, and purposes herein declared and expressed, or to such of the same trusts, intents, and purposes as shall be then existing, or capable of taking effect; and such new Trustees, so to be nominated, elected, and appointed, shall have such and the same powers in all respects to act in the management of the said Trust premises, in as full and ample manner, as if they had been originally appointed Trustees in and by these presents. PROVIDED ALWAYS, that in case the said Preacher, Stewards, and Leaders shall at any time hereafter neglect or omit to nominate so many persons as hereinbefore mentioned, within the said space of two calendar months after they the said Preacher, Stewards, and Leaders shall have had notice that the Trustees are reduced to one-third of the present number, then, and in every such case, the Trustees for the time being, or the major part of them, shall within the space of

four calendar months then next following, nominate and appoint so many persons (members of the Methodist Society, and no others) to be Trustees, as will, together with such remaining Trustees, make up the present number; and in every such case the said Chapel and Premises shall be conveyed, transferred, and set over, so that the same may be vested in such remaining Trustees, and such new Trustees jointly in manner aforesaid.

Provided also, that it shall be lawful for the said Superintendent Preacher, Stewards, and Men Leaders of Classes, or the major part of them, to proceed as hereinbefore mentioned, to nominate, and for the Trustees for the time being, or the major part of them, to elect and appoint proper persons to be Trustees in the room of those that may die, or refuse to act, or become incapable of acting, so as to make up the whole number of Trustees, although the Trustees for the time being may not be reduced to one-third of the present number, if it shall be thought proper so to do.

Provided also, and it is hereby further agreed and declared, that in case the said Conference appointed, or to be appointed, in pursuance of the said Deed, of the 28th day of February, 1784, shall at any time or times hereafter cease to be, or be dissolved, or the said last mentioned Deed shall not be acted upon, or in case the said Conference shall refuse to appoint a Preacher for the said Chapel as aforesaid, and the same shall be unsupplied for three calendar months (except in case of sickness of the Preacher) then, and in every such case, the said Trustees for the time being, and the Men Leaders of Classes belonging to the said Chapel, or the major part of such Trustees and Leaders

shall, until the next annual Conference, and so from time to time, when unsupplied with a Preacher, nominate and appoint such person or persons to expound and preach God's holy Word, and to perform all other acts of Religious Worship in the said Chapel and Premises, and to have the use and enjoyment thereof, at such times and during so long as they the said Trustees for the time being, and the Men Leaders of Classes, or the major part of such Trustees and Leaders shall think proper. PROVIDED NEVERTHELESS, that such person or persons so to be appointed as last aforesaid, shall preach no other doctrines than those which are contained in the Notes and Sermons above mentioned, or referred to, and shall be of sufficient ability and moral in conduct.

AND LASTLY, it is hereby agreed and declared, that the several Trustees herein named, and every future Trustee so to be appointed as hereinbefore is mentioned, shall not be charged, or be chargeable with, or be made accountable for any loss which shall happen of or to the said trust estates monies, and premises, or the profits to arise therefrom, without his wilful neglect or default, nor the one of them, his heirs, executors, or administrators, for the other or others of them, but each of them only for his own separate acts, deeds, neglects, receipts, and defaults, and that each of the said Trustees shall retain, and re-imburse, and pay to himself and his Co-Trustee or Trustees, all costs, charges, and expenses whatsoever, which he or they shall expend or become liable to pay in or about the execution of the trusts hereby created.

IN WITNESS whereof, the said parties to these presents, have hereunto set their hands and seals, the day and year first above written.

Although we have given the forms of two Deeds of Trust, which may be used according to circumstances, we cannot here point out the manner in which, in all cases, they may be applied. These Deeds are in the form of a bargain and sale of freehold property; but, in some instances, the title may render it necessary to adopt the Lease and Release as the proper mode of conveyance of freehold property, and which an intelligent Solicitor will know when to apply.

It may also be necessary to remark, that Chapels held under the several tenures of Copyhold and Leasehold will require their different and appropriate modes of conveyance, although the Trusts will be the same as those which we have here inserted. But, whatever may be the nature of the tenure, or the mode of conveyance, in *all* cases the Deed of Trust must be enrolled in Chancery within six months from its date. And it may be necessary to observe, that no gift or devise by *will* of houses, or land, or money to be laid out in houses or land, upon the Trusts mentioned in these Deeds, or upon similar Trusts, or upon any charitable or pious Trusts, is good; and that no gift by Deed of houses or land upon the like Trusts will be valid, unless the donor happen to live twelve months after the execution of the Deed, which Deed must be enrolled within six months from its date. It is therefore safest, in all cases, to *purchase* the land upon which Chapels are intended to be built.

I. RULES OF THE SOCIETY

OF THE

PEOPLE CALLED METHODISTS.

I. In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together; which, from thenceforward, they did every week, viz. on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily) I gave those advices from time to time which I judged most needful for them; and we always concluded our meetings with prayer suitable to their several necessities.

II. This was the rise of the United Society, first in London, and then in other places. Such a Society is no other than "A company of men having the form, and seeking the power of godliness: united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

III. That it may the more easily be discerned, whether they are indeed working out their own salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in every Class; one of whom is styled the Leader. It is his business,

1. To see each Person in his Class, once a week, at least, in order

To inquire how their souls prosper;

To advise, reprove, comfort, or exhort, as occasion may require;

To receive what they are willing to give, towards the support of the Gospel.

2. To meet the Ministers and the Stewards of the Society once a week, in order

To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved;

To pay to the Stewards what they have received of their several Classes in the week preceding: And

To show their Account of what each person has contributed.*

IV. There is one only condition previously required of those who desire admission into these Societies, viz. "a

* The following are Mr. Wesley's own words relative to this subject. See Minutes of Conference at London, 1782.

Q. 31. Have the weekly and quarterly contributions been duly made in all our Societies?

A. In many it has been shamefully neglected. To remedy this,

1. Let every Assistant (Superintendent) remind every Society, that this was our original Rule: Every member contributes one penny weekly, (unless he is in extreme poverty,) and one shilling quarterly. Explain the reasonableness of this.

2. Let every Leader receive the weekly contribution from each person in his Class.

3. Let the Assistant ask every person, at changing his ticket. Can you afford to observe our Rule? And receive what he is able to give.

desire to flee from the wrath to come, and be saved from their sins:" But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their Desire of Salvation,

First, By doing no harm, by avoiding evil in every kind: especially that which is most generally practised. Such as

The taking the Name of God in vain:

The profaning the Day of the Lord, either by doing ordinary work thereon, or by buying or selling:

Drunkenness; *buying* or *selling spirituous liquors;* or *drinking them,* unless in cases of extreme necessity:

Fighting, quarrelling, brawling; brother *going to law* with brother: returning *evil for evil,* or *railing for railing;* the *using many words* in buying or selling:

The *buying* or *selling uncustomed goods:*

The *giving* or *taking things on usury, i. e.* unlawful interest.

Uncharitable or *unprofitable* Conversation: particularly speaking evil of Magistrates or Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the Glory of God: as,

The *putting on of gold or costly Apparel:*

The *taking such Diversions* as cannot be used in the Name of the Lord Jesus:

The *singing* those *songs* or *reading* those *Books,* that do not tend to the knowledge or love of God:

Softness, and needless self-indulgence:

Laying up treasure on earth:

Borrowing without a probability of paying: or taking up Goods without a probability of paying for them.

V. It is expected of all who continue in these Societies, that they should continue to evidence their Desire of Salvation;

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible to all men;

To their Bodies, of the ability that GOD giveth, by giving Food to the Hungry, by clothing the Naked, by helping or visiting them that are Sick, or in Prison:

To their Souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic Doctrine of Devils, that "We are not to do good, unless our Hearts be free to it."

By doing good, especially to them that are of the Household of Faith, or groaning so to be: employing them preferably to others, buying one of another, helping each other in Business: and so much the more, because the World will love its own, and them *only*.

By all possible *Diligence* and *Frugality*, that the Gospel be not blamed.

By running with patience the Race that is set before them, *denying themselves, and taking up their cross daily:* submitting to bear the Reproach of CHRIST; to be as the filth and off-scouring of the world; and looking that men should *say all manner of evil of them falsely for the Lord's sake.*

VI. IT is expected of all who desire to continue in these Societies, that they should continue to evidence their Desire of Salvation:

Thirdly, By attending on all the Ordinances of GOD: such are,

The public Worship of God.

The Ministry of the Word, either read or expounded.
The Supper of the Lord.
Family and private Prayer.
Searching the Scriptures; and,
Fasting or Abstinence.

VII. THESE are the General Rules of our Societies; all which we are taught of God to observe, even in his written Word, the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways: we will bear with him for a season But then, if he repent not, he hath no more place among us. We have delivered our own souls.

J. & C. WESLEY.

May 1, 1743.

THE following Resolution was entered in the Minutes of the Conference, 1797:—

"WE have determined, that all the Rules which relate to the Societies, Leaders, Stewards, Local Preachers, Trustees, and Quarterly-Meetings, shall be published, with the Rules of the Society, for the benefit and convenience of all the Members."

Agreeably to the arrangement thus announced, and subsequently published, the Rules alluded to will be found: and, in addition to them, others that have since been adopted, and which will be distinguished from the former by a separating line.

II. RULES
RELATING TO THE SOCIETIES.

I. OF RECEIVING MEMBERS INTO THE SOCIETY.

I. The Leaders' Meeting has a right to declare any person on trial improper to be received into the Society: and, after such declaration, the Superintendent shall not admit such person into Society.

II. Neither the Superintendents, nor any other Preachers, shall give Tickets to any, till they are recommended by a Leader, with whom they have met, at least, two months on trial.

III. No Preacher shall give Notes (admitting persons on trial) to any but those who are recommended by one he knows, or till they have met three or four times in a Class.

IV. He must give them the Rules of the Society, the first time they meet.

V. As some of our people have, in different parts of the Kingdom, been imposed on, in various ways, by Swindlers, who professed themselves members of our Society, let no person be received into any Society, without a certificate, signed by one of the Itinerant Preachers in the Circuit, from whence he professes to have come. 1779.

II. OF THE EXCLUSION OF MEMBERS FROM THE SOCIETY.

I. The far greater number of those that are separated from us, exclude themselves by neglecting to meet in Class, and use the other means of grace, and so gradually forsake us. With regard to others,

II. Our Rule is fixed, and our Custom expressed in the preceding Rules of Society, where it is said, "If there be any among us, who observe them not, who habitually break any of them,—we will admonish him of the errors of his ways,—we will bear with him for a season: but then if he repent not, he hath no more place among us."

III. No person must be expelled from the Society for any breach of our Rules, or even for manifest immorality, till such fact or crime has been proved at a Leaders' Meeting.

III. OF PERMITTING STRANGERS TO BE PRESENT AT THE SOCIETY-MEETINGS AND LOVE-FEASTS.

I. Let every other Meeting of the Society be for the Members of the Society only; and let no strangers be admitted. At other times some may be permitted to be present; but the same persons not above three times.

II. Let all the Members of the Society shew their Tickets; and if the Stewards and Leaders are not exact, others must be employed that have more resolution.

III. Let no person attend any Love-Feast, without a Note from the Preacher.

IV. Let no Love-Feast be appointed but by the consent of the Superintendent; nor any Funeral Sermon be preached, without his consent, and for those only who die happy in the Lord.

V. Q. Has not the privilege of admission to our Love-feast been too commonly and promiscuously granted?

A. In some places this has been the case; and we therefore direct that our old Rule shall be uniformly enforced, which enacts, that no person, not willing to join our Society, shall be admitted to a Love-feast more than once; nor then, without a note from a Travelling Preacher. We entreat both our Preachers and our Stewards to observe this direction; and let it be also understood, that any person who is proved to have lent a Society ticket to another, not in Society, for the purposes of deceiving the door-keepers, shall be suspended for three months. 1808.

IV. OF SERVICE IN CHURCH HOURS.

The cases in which it has been agreed to allow service in what are commonly called Church hours, are,

I. When the Church Minister, Rector, Vicar, or Curate, is a notoriously wicked man.

II. When he preaches Arian, Socinian, or any other equally pernicious doctrine.

III. When there are not Churches in the Town or Parish sufficient to contain the People.

IV. Where there is no Church within two or three miles.

V. When a majority of the Trustees of any Chapel, on the one hand, and of the Stewards and Leaders of the Society belonging to that Chapel, on the other, allow of and request it; and as to places where there is a Society and no Chapel, wherever the majority of the Stewards and Leaders of that Society testify that it is the wish of the people, and that it will cause no division among them.

VI Wherever Divine Service is performed in England on the Lord's Day, in Church hours, the officiating Preacher shall read either the Service of the Church, our venerable Father's abridgement of it; or, at least, the Lessons appointed by the calendar. But we recommend either the full Service or the Abridgement.

V. CONCERNING THE ADMINISTRATION OF THE ORDINANCE OF BAPTISM AND THE LORD'S-SUPPER IN OUR SOCIETIES.

I. The Sacrament of the Lord's Supper shall not be administered in any Chapel, except a majority of the Trustees of that Chapel, on the one hand, and the majority of the Stewards and Leaders belonging to that Chapel, as the best qualified to give the sense of the people, on the other, allow it. Nevertheless, in all cases, the consent of the Conference shall be first obtained before this Ordinance shall be administered.

II. Where there is a Society but no Chapel, if the majority of the Stewards and Leaders of that Society testify, in writing, to the Conference, that it is the wish of the people, that the Lord's Supper should be administered among them, and that no separation will be made thereby, their desire shall be granted.

III. The Sacrament of the Lord's Supper shall not be administered to a Society in a private house, within two miles of a Methodist Chapel.

IV. The Lord's Supper shall be administered by the Superintendent only, or such of his Helpers as are in full connexion, and as he shall appoint; provided that no Preacher be required to give it against his own inclination; and should it be granted to any place where the Preachers on the Circuit are all unwilling to give it, the Superintendent shall, in that case, invite a neighbouring Preacher, who is properly qualified, to give it.

V. It shall be administered at such times and in such manner as the Conference shall appoint. And the Conference agree that the Lord's Supper shall be administered among us on Sunday evenings only; except the majority of the Stewards and Leaders desire it in Church hours; or where it has already been administered in those hours. Nevertheless, it shall never be administered on those Sundays on which it is administered in the Parish Church.

VI. The Lord's Supper shall always be administered in England according to the Form of the Established Church: but the person who administers shall have liberty to give out hymns, to use exhortation, and extemporary prayer.

VII. Wherever the Lord's Supper shall be administered according to the above mentioned Regulations, it shall always be continued, except the Conference order otherwise.

VIII. No person shall be suffered, on any pretence, to partake of the Lord's Supper among us, unless he be a member of Society, or receive a Note of admission from the Superintendent, (or the Preacher administering,) which Note must be renewed quarterly. And if any Leaders, Stewards, or Trustees, refuse to be regulated by this Rule, the Sacrament shall not be administered where this is the case.

IX. The administration of Baptism and the Burial of the Dead, shall be determined according to the Regulations above mentioned respecting the Lord's Supper.

VI. ON CONFORMITY TO THE WORLD, AND SABBATH BREAKING.

I. Those School-Masters and School-Mistresses who receive Dancing-Masters into their Schools, and those Parents who employ Dancing-Masters for their children, shall be no longer members of our Society.

II. To prevent or remedy the evils of dram-drinking, evil-speaking, unprofitable conversation, lightness, expensiveness, or gaiety of apparel, and contracting debts without due care to discharge them, or smuggling, buying or selling uncustomed goods, the Preachers shall solemnly and frequently warn the Societies against these evils, and inform

them, that they who are guilty of them, cannot be permitted to remain with us.

III. We strongly recommend to all the Members of our Societies, the religious observation of the Lord's Day, and desire our Superintendents to exclude from the Society, all who buy or sell on that sacred day, except in case of Medicine for the Sick, or for supplying necessaries for Funerals.

IV. No member of our Society must employ any Barber on the Lord's Day. And all our people, who possibly can, are desired to employ only those Barbers, who conscientiously abstain from sabbath breaking.

V. No member of our Society must make any Wake or Feast, or go to any on the Lord's Day, but bear a public testimony against them.

VI. Q. As it has been suggested, that our Rule respecting the exclusion of Barbers, who shave or dress their customers on the Lord's Day, is not sufficiently explicit and positive, what is the decision of the Conference on this important point?

A. Let it be fully understood, that no such person is to be suffered to remain in any of our Societies. We charge all our Superintendents to execute this Rule, in every place, without partiality and without delay. 1807.

VII. Q. What can be done to maintain among all our People a strict and conscientious observance of the Lord's Day?

A. We solemnly confirm our former Minutes on that

important branch of Christian duty. [See *Rules concerning Chairmen*, No. XX. 24; also *Rules concerning Superintendents*,, Nos. II. V. XIX. XXXV. LXVIII. 11; also *Recommendations concerning Family Religion*, No. I.] And we require our Preachers, especially the Superintendents, to enforce them on the attention and practice of our people. In particular we express our disapprobation of *Sunday Baking*. And we also advise all our friends mildly, but steadily, to discountenance the plan of teaching the *art of Writing on the Lord's day*, to the Children of Sunday Schools, as one which has an injurious effect both on Teachers and Scholars;—occupies a considerable portion of the Lord's Day, that might be more profitably employed in catechetical and other religious instruction;—and, being wholly secular in its direct object and tendency, is. in our judgment, an unjustifiable infringement of the sanctity of the Sabbath.—(N. B. *This Minute was passed by an unanimous Vote of the* CONFERENCE.) 1823.

VII. OF MARRYING WITH UNBELIEVERS.

SOME of our Members have married with unbelievers, yea, with unawakened persons. This has had fatal effects. They have had either a cross for life, or turned back unto perdition. To put a stop to this, every Preacher is enjoined to enforce frequently the Apostle's caution, "Be not unequally yoked." And he is openly to declare, that whoever does this shall be expelled the Society. When any such are expelled, he is to subjoin a suitable exhortation, and to urge all single persons to take no step in so weighty a matter, without advising with the most serious of their Christian friends.

VIII. OF BANKRUPTCIES.

I. To prevent scandal, whenever any of our Members become bankrupts, the Superintendent shall talk with them at large. And if any of them have not kept fair accounts, or have been concerned in the base practice of raising money, by coining notes, commonly called the Bill trade, he shall be expelled immediately.

II. Q. WHAT can we do to prevent scandal, when any of our Members becomes a Bankrupt, or fails in business?

A. 1. Let our old Rule on this subject be reprinted; *viz.* "In this case let two of the principle members of the Society be deputed to examine his accounts; and if he has not kept fair accounts, or has been concerned in that base practice of raising money by coining notes, (commonly called the Bill Trade,) let him be immediately expelled from the Society."

2. Let all our Superintendents faithfully act according to this Rule.

3. If any member be found to have speculated in business beyond a reasonable probability of his being able to meet every lawful demand, he shall be suspended from the privileges of the Society for one year at least.

4. If any of our members who have formerly failed in business, shall afterwards, by the blessing of God, have acquired property, we earnestly exhort them to demonstrate their integrity by paying all their former deficiencies as soon as possible. 1820.

IX. OF LOYALTY AND SUBJECTION TO THE KING AND GOVERNMENT.

NONE of us shall, either in writing or conversation, speak lightly or irreverently of the Goverment under which he lives. We are to observe, that the Oracles of God command us to be subject to the higher Powers; and that "honour to the King" is there connected with the "fear of God." 1792.

X. OF DAYS OF FASTING.

A GENERAL Fast shall be held in all our Societies, the first Friday after New-Year's-day; after Lady-day; after Midsummer-day; and after Michaelmas-day.

RULES RELATING TO THE OFFICERS OF THE SOCIETIES.

I. OF THE APPOINTMENT, OR CHANGE OF STEWARDS AND LEADERS.

1. No Person shall be appointed a Leader or Society Steward, or be removed from his office, but in conjunction with a Leaders' Meeting; the nomination to be in the

Superintendent, and the approbation or disapprobation in the Leaders'-Meeting.

II. As several inconveniences have arisen respecting the change of Stewards; to remedy this, let it be observed, that the office of a Steward ceases at the end of the year: and every Superintendent is required to change one Steward at least; so that no Steward may be in office above two years together, except in some extraordinary cases.

III. The proper time for changing the Circuit-Stewards, is at the Quarterly Meeting, when the Superintendent shall consult all who are present, respecting the most proper person or persons to act in that capacity.

IV. The place for appointing or changing the Steward of any particular Society, is the Leaders' Meeting of that Society. For in the general, "No person can be received as a Society-Officer among us, without the consent of that Meeting to which he particularly belongs; nor can any officer be appointed, except on the same plan." Minutes of 1797.

V. The Superintendent of every Circuit shall invite the General Steward of his Circuit to be present at the Annual Meeting of the District Committee, during the settling of every thing relating to the Finances of the District; and every Circuit Steward shall have a right to be present, and to advise at the settlement of all Financial matters. 1801.

VI, Q. It is said, that in some Leaders' Meetings, votes have been taken in given instances, Whether the fixed and

established Rules of Methodism, as printed in our General Minutes, should be executed or not. What shall be done to prevent this evil in future?

A. All our Rules are equally binding on both the Preachers and the People: and, therefore, every Superintendent, who permits a vote to be taken on the execution or rejection of them, shall, on proof at the ensuing Conference, be deprived of the office of Superintendent. 1806.

VII. We again earnestly recommend to our Stewards in every Circuit, to take care that the regular weekly allowance for board to every married Preacher and his family, shall not be less than half-a-guinea. 1811.

II. OF THE LOCAL PREACHERS AND THEIR MEETINGS.

I. The Superintendent shall regularly meet the Local Preachers once a Quarter: and no person shall receive a Plan as a Local Preacher, nor be suffered to preach among us as such, without the approbation of that Meeting. Or, if in any Circuit a regular Local Preachers' Meeting cannot be held, they shall be proposed and approved at the General Quarterly Meeting of the Circuit. 1794.

II. All Local Preachers shall meet in Class. No exception shall be made in respect to any who have been travelling Preachers in former years. 1793.

III. Let no Local Preacher, who will not meet in Class, or who is not regularly planned by the Superintendent of the Circuit where he resides, be permitted to preach.

IV. Let no Local Preacher be permitted to preach in any other Circuit than his own, without producing a recommendation from the Superintendent of that Circuit in which he lives: nor suffer any invitation to be admitted as a plea, except from men in office, who act in conjunction with the Superintendent of that Circuit which he visits. N. B. The design of this Rule is to prevent any, under the character of Local Preachers, from burthening the people, either by collecting money or living upon them, and to prevent improper persons, who bear no part of the expense, from inviting Local Preachers thus to visit them. But it was never intended to reflect the least disrespect on any of our worthy Brethren, the Local Preachers, whom, as a body, we greatly respect.

V. Let no Local Preacher keep Love-Feasts, without the consent of the Superintendent, nor in any wise interfere with his business. Let every one keep in his own place, and attend to the duties of his station.

VI. No Preacher, who has been suspended or expelled, shall, on any account, be employed as a Local Preacher, without the authority of Conference.

VII. Q. What is the opinion of the Conference concerning the Resolutions passed in the Quarterly Meeting held for the London Circuit, on the 30th of last December, of which, with the introduction, the following is a Copy?

(COPY.)

"It was stated that several private individuals had, in various parts of the kingdom, obtained licences for preaching

under the Toleration Acts, and had abused the privilege of such licences, by claiming exemption from civil and military offices;—to the manifest prejudice of their fellow-citizens;—to the injury of the State;—and to the great scandal of Religion.

In order, therefore, to suppress such practices, as much as lies in this Meeting, and to prevent improper persons from becoming Preachers or Teachers,

Resolved Unanimously,

1. That if any Member of the Methodist Society in this Circuit, apply to the Quarter Sessions for a licence to preach, without being approved as a Preacher by the Quarterly-Meeting, as expressed by the seventh section of the Large Minutes of the Methodist Conference, printed in 1797, such person shall be expelled the Society.

2. That if any Member of the Methodist Society in this Circuit, who may have already obtained a licence contrary to the last resolution, shall attempt to claim any exemption from offices, by virtue of such licence, such person shall be expelled from the Society.

3. That it is the opinion of this Meeting, that the regularly appointed *Local Preachers*, or persons who preach occasionally, and follow trades or other callings, are a very useful and valuable body of men; but as they are not wholly set apart for the work of the Ministry, it is not considered to be consistent with the *spirit* of the Toleration Acts, that they should claim any advantage from the licences in question. This Meeting, however, has such confidence in the good sense and uprightness of the Local Preachers, as to render it unnecessary to pass any penal resolutions, with regard to their conduct upon this business.

4. That the above resolutions be printed in the Methodist Magazine, and circulated generally throughout the Methodist Connexion.

Signed, by order of the Meeting,
JOSEPH BENSON, *Chairman.*
JOSEPH BUTTERWORTH,
Secretary to the Quarterly Meeting.

New Chapel City-Road, Dec. 30, 1802.

A. We highly approve of these resolutions, and do agree and are determined to adopt them, and to enforce them throughout the whole Connexion. 1803.

VIII. Q. It is said that improper persons have applied for Licenses to preach: how may this be best prevented?

A. Any person who applies for a License, without the previous knowledge and consent of the Superintendent, and his Colleagues, and of the Local Preachers, or Quarterly Meeting of the Circuit in which he resides, shall not be suffered to preach amongst us. 1809.

IX. It is agreed, in compliance with an application made by our respected Brethren, the Local Preachers of Liverpool, that all Local Preachers, regularly entered as such on the *Plan* of the Circuit to which they belong, who request the privilege, shall be allowed to purchase Mr. Benson's *Commentary on the Old Testament,* for their own use, at a deduction of 25 per cent. from the selling price. 1816.

III. CONCERNING TRUSTEES.

I. The Trustees, in conjunction with the Superintendent, who shall have one vote only, shall choose their own Stewards; who shall receive and disburse all Seat-Rents, and such collections as shall be made for the purpose of paying interest of money due upon the premises, or for reducing the principal. The aforesaid Steward shall keep proper accounts in books provided for that purpose; which books shall be open for the inspection of the Superintendent, and audited in his presence once every year: or oftener, if convenient.

II. No Trustee, however accused, or defective in conformity to the established Rules of the Society, shall be removed from the Society, unless his crime or breach of the Rules of the Society be proved, in the presence of the Trustees and Leaders. 1794.

IV. OF THE QUARTERLY MEETINGS COMPOSED OF THE STEWARDS OF THE DIFFERENT SOCIETIES IN EACH CIRCUIT.

I. All bills for the support of Travelling Preachers, and their Families; for house-rent, fire, candles, sickness, travelling expenses and all other matters, for which the Circuits cannot provide, shall first meet with the approbation of the Quarterly Meetings, and be signed by the General Steward of the Circuit, before they can be brought to the District-Committee.

II. No Circuits shall be divided, till such division has been approved by the respective Quarterly-Meetings, and signed by the General Steward.

III. Before any Superintendent propose a Preacher to the Conference as proper to be admitted on trial, such Preacher must be approved of at the March Quarterly-Meeting. 1797.

IV. Let the following Rule, made at Leeds in 1801, be strictly enforced, viz. "If any Circuit petition the Conference for a Preacher, and the petition be granted, every extraordinary expense, incurred by the removal of such Preacher to his new Circuit, shall be borne by that Circuit." 1805.

V. Q. Are any further Regulations necessary, with respect to our financial affairs?

A. We advise, that in all the Circuits, where it is not already done, the allowance for the Preachers' Wives shall be immediately raised to sixteen guineas per annum, and the allowance for the Children to six guineas. 1806.

VI. Q. It appears, that in a few Quarterly Meetings, the Superintendent and the other Travelling Preachers have been desired to withdraw on certain occasions. What is the judgment of the Conference on this point?

A. We judge, that if the Superintendent of a Circuit, or any of his Colleagues, be obliged to withdraw from a Quarterly Meeting during its sittings, the Meeting will be thereby dissolved: and we will receive no letters nor information from such Meeting on any account. 1806.

VII. Q. Is any direction necessary respecting the allowances to be made to Preachers for the education of their Sons?

A. Those of our Brethren who have Sons that are not sent to Kingswood-School, though of the proper age, are authorised to receive, in future, the usual allowance for Children from their Circuits, in addition to the allowance made in such cases from the Kingswood School Fund. 1808.

VIII. Let the old Rule be revived and enforced, which directs, that in every Quarterly-Meeting the salaries of the Preachers' Wives, stationed on the Circuit, shall be *first* paid, before any other demands are discharged. 1809.

IX. Married Preachers are to be stationed, in future, in all the Circuits in proportion to the numbers in Society.

N. B. To provide as much as possible for *additional married Preachers*, where single Preachers are now stationed, imperious necessity has compelled the Conference to adopt, as a general principle, the above Rule. And it appears on a fair calculation, that on this principle, one married Preacher ought to be sent, where there are 450 members—two where there are 900—three where there are 1350, and so on. 1813.

X. No additional single Preacher can be sent, in future, to any Circuit, unless such Circuit engage to support *an additional married Preacher*, instead of the single Preacher at the end of four years at the latest. 1813.

XI. It is agreed, that the Recommendation of the Conference in 1821, "Not to introduce the subject of petitioning for Preachers earlier than the March Quarterly-

Meeting," shall be repeated this year; and that the Preachers shall be required not to answer any letters of request, which may be written in violation of that Recommendation. 1823.

XII. In order to promote the ministerial improvement of our junior Preachers, during their probation, by facilitating their acquisition of our standard Works, and of other suitable Theological Books, we again earnestly recommend to the Quarterly-Meetings of those Circuits in which such Preachers are stationed while on trial, to allow them a sum of not less than *One Guinea per Quarter*, in addition to their usual salary, to be laid out in the purchase of Books under the direction of their Superintendent and other Colleagues. Every Superintendent is required to bring this Recommendation before the Quarterly-Meeting of his Circuit, if it have not been already adopted. 1826.

IV. RULES

OF THE

BAND SOCIETIES.

Drawn up Dec. 25, 1738.

The design of our meeting, is to obey that command of God, *Confess your faults one to another, and pray for one another that ye may be healed.*

To this end, we intend,

1. To meet once a week, at the least.

2. To come punctually at the hour appointed, without some extraordinary reason.

3. To begin (those of us who are present) exactly at the hour, with singing and prayer.

4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, or deed, and the temptations we have felt, since our last meeting.

5. To end every meeting with prayer, suited to the state of each person present.

6. To desire some person among us to speak his own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to every one before he is admitted among us, may be to this effect:—

1. Have you the forgiveness of your sins?

2. Have you peace with God, through our Lord Jesus Christ?

3. Have you the witness of God's Spirit with your spirit, that you are a child of God?

4. Is the love of God shed abroad in your heart?

5. Has no sin inward or outward, dominion over you?

6. Do you desire to be told of your faults?

7. Do you desire to be told of all your faults, and that plain and home?

8. Do you desire, that every one of us should tell you from time to time, whatsoever is in his heart concerning you?

9. Consider! Do you desire, we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you?

10. Do you desire, that in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?

11. Is it your desire and design, to be on this and all other occasions, entirely open, so as to speak every thing that is in your heart without exception, without disguise, and without reserve.

Any of the preceding questions may be asked as often as occasion offers: the four following at every meeting:—

1. What known sins have you committed since our last meeting?

2. What temptations have you met with?

3. How were you delivered?

4. What have you thought, said, or done, of which you doubt whether it be sin or not?

DIRECTIONS

GIVEN TO THE

BAND SOCIETIES.

December 25, 1744.

You are supposed to have the *Faith that overcometh the world*. To you, therefore, it is not grievous,

I. Carefully to abstain from doing evil: in particular,

1. Neither to *buy* nor *sell* any thing at all on the Lord's Day.

2. To taste no spirituous liquor, *no dram* of any kind unless prescribed by a physician.

3. To be *at a word* both in buying and selling.

4. To *pawn nothing*, no, not to save life. *

5. Not to *mention the fault* of any *behind his back*, and to stop those short that do.

6. To wear no *needless ornaments*, such as rings, ear-rings, necklaces, lace, ruffles.

7. To use no *needless self-indulgence*, such as taking snuff or tobacco, unless prescribed by a physician.

II. Zealously to maintain good works: in particular,

1. To *give alms* of such things as you possess, and that to the uttermost of your power.

2. To *reprove* all that sin in your sight, and that in love, and meekness of wisdom.

3. To be patterns of *diligence* and *frugality*, of *self-denial*, and taking up the cross daily.

III. Constantly to attend on all the Ordinances of God: in particular,

1. To be at church, and at the Lord's table every week, and at every public meeting of the Bands.

2. To attend the ministry of the Word every morning, unless distance, business, or sickness prevent.

3. To use private prayer every day; and family prayer, if you are the head of a family.

4. To read the Scriptures, and meditate therein, at every vacant hour. And,

5. To observe, as days of fasting or abstinence, all *Fridays* in the year.

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* When this Rule was made, giving or taking things in *pawn*, was illegal, as well as highly injurious, (as it ever has been,) to the morals of the people.

☞ We again exhort all our People, who have opportunity, to meet in Band, as an old established usage in our Connexion, and an important means of improvement in personal religion: and the Preachers are directed to hold General Meetings of the Bands in every Society where it is practicable. 1821.

V. PUBLIC WORSHIP AND FAMILY RELIGION.

I. RULES CONCERNING PUBLIC WORSHIP.

I. Q. Are there any of our former Rules which are either forgotten or overlooked, and which it would be well to bring forward into the view of our Preachers and people?

A. We conceive there are, such as the following:—

Minutes, 1782. Let no anthems be introduced into our Chapels (unless on extraordinary occasions and with the consent of the Superintendent) because they cannot be properly called *joint* worship. Also we agree with our late Rev. Father that our own tunes should be learned and sung in preference to others, as in these the whole congregation can in general join.

See also p. 77, Large Minutes, namely, "Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong or very weak voices. Let the women constantly sing

their parts alone. Let no man sing with them, unless he understands the notes, and sings the bass, as it is pricked down in the book. Let no organ be placed any where, till proposed in the Conference. Recommend our tune-book every where: and if you cannot sing yourself, choose a person or two in each place to pitch the tune for you. Exhort every one in the congregation to sing, not one in ten only. If a Preacher be present, let no singer give out the words." 1796.

II. Q. Are there any directions to be given, in respect to the singing of anthems in the congregations?

A. We desire, that the minute which our late venerable Father in Christ, Mr. Wesley, first printed on this subject, and which still continues in our Large Minutes, be strictly attended to; and that it be inserted in the Minutes of the present year, to stir us up to remembrance.

"Is not formality, in singing, creeping in, singing those complex tunes and anthems, which it is scarcely possible to sing with devotion? The repeating the same words so often, and especially while another is repeating other words, (the horrid abuse which runs through the modern church-music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no religion in it. Besides, it is a flat contradiction to our Lord's command, 'Use not vain repetitions:' for what is a vain repetition, if this is not? What end of devotion does it serve? Sing no anthems." 1799.

III. Q. Do we sufficiently explain and enforce practical religion, and attend to the preservation of order and regularity, in our Meetings for prayer, and other acts of divine worship?

A. Perhaps not. We fear there has sometimes been irregularity in some of the Meetings. And we think, that some of our hearers are in danger of mistaking EMOTIONS OF THE AFFECTIONS for experimental and practical godliness. To remedy or prevent, as far as possible, these errors, let Mr. Wesley's Extract of Mr. Edwards' Pamphlet on Religious Affections, be circulated among our people. 1800.

IV. Q. CAN any thing be done to prevent, what appears to us a great evil; namely, *bands of music and Theatrical singers* being brought into our Chapels, when Charity-Sermons are to be preached?

A. Let none in our Connexion preach Charity-Sermons, where such persons and such music are introduced. And let the Stewards, Trustees, and Leaders, be informed, that such a practice is offensive to the Conference, who believe it has been hurtful to the minds of many pious people. 1800.

V. Q. SHOULD Women be permitted to preach among us?

A. We are of opinion that, in general, they ought not. 1. Because a vast majority of our people are opposed to it. 2. Because their preaching does not at all seem necessary, there being a sufficiency of Preachers, whom God has accredited, to supply all the places in our Connexion with regular preaching. But if any woman among us think she has an extraordinary call from God to speak in public, (and we are sure it must be an *extraordinary* call that can authorise it,) we are of opinion she should, in general, address her *own sex*, and *those only*. And, upon this condition alone, should any woman be permitted to preach in any part of

our connexion: and, when so permitted, it should be under the following Regulations: I. They shall not preach in the Circuit where they reside, until they have obtained the approbation of the Superintendent and a Quarterly-Meeting. 2. Before they go into any other Circuit to preach, they shall have a *written* invitation from the Superintendent of such Circuit, and a recommendatory note from the Superintendent of their own Circuit. 1803.

VI. Q. ARE any Regulations necessary with regard to singing?

A. 1. Let no instruments of music be introduced into the singers' seats, except a bass viol, should the principal singer require it.

2. Let no Book of Hymns be henceforth used in our Chapels, except the Hymn-Books printed for our Book-Room.

3. Let no *Pieces*, as they are called, in which *Recitatives*, by single men, *Solos*, by single women, *Fuguing*, (or different words sung by different voices at the same time,) are introduced, be sung in our Chapels.

4. Let the original, simple, grave and devotional style be carefully preserved, which, instead of drawing the attention to singing and the singers, is so admirably calculated to draw off the attention from both, and to raise the soul to God only.

5. Let no musical *Festivals*, or, as they are sometimes termed, *Selections of Sacred Music*, be either encouraged or permitted in any of our Chapels; in which performances, the genuine dignity of spiritual worship is grossly abused, under the pretence of getting money for charitable purposes, which we have sufficient proof, has been procured as amply, where nothing of the kind has been introduced, but the

Charity recommended to the people in the name of God.

6. Let no Preacher suffer any thing to be done in the Chapel where he officiates but what is according to the established usages of Methodism; knowing that he is accountable to God for whatever he does, or permits to be done during the times he is in possession of the pulpit.

7. Let no Preacher, therefore, suffer his right to conduct every part of the worship of Almighty God, to be infringed on, either by singers or others, but let him sacredly preserve, and calmly maintain his authority, as he who sacrifices this, sacrifices not only Methodism, but the spirit and design of Christianity. 1805.

VII. Q. Is any advice necessary respecting the Lord's Supper?

A. We once more earnestly beseech all the Members of our Societies, conscientiously to attend this sacred Ordinance of God our Saviour at every opportunity; and do entreat them to approach the Lord's Table, *at least*, once in every month, either in our own Chapels or elsewhere; and to make a point of staying till the whole service be concluded. 1806.

VIII. Q. It is stated, that some of the Brethren have neglected to enforce Band Meetings; and that, what are called Fellowship Meetings have been set up in their place. Can this be permitted?

A. By no means. We require all our Superintendents to restore the proper Methodist Meetings, wherever they have been superseded or neglected; and not to suffer any person to be admitted into them, without a note or a ticket from a Travelling Preacher: and we determine that no Love Feasts,

nor Band Meetings shall be held without the approbation of the Superintendent. 1806.

IX. Q. WHAT is the judgment of the Conference concerning what are called Camp Meetings?

A. It is our judgment, that even supposing such Meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief. And we disclaim all connexion with them. 1807.

X. Q. WHAT directions are necessary respecting public worship?

A. 1. We request that all our Chapels may be furnished with hassocks, or with kneeling boards; so that every excuse may be taken away from those who persist in the *irreverent* and *unscriptural* custom of *sitting* while at prayer.

2. We desire that all our Preachers will strongly urge on their congregations, the propriety and importance of standing while they sing the praises of God.

3. Where Organs have been already introduced, the Conference requires that they shall be so used as not to *overpower* or *supersede*, but only to assist our *congregational singing*: and that they shall be considered as under the control of the Superintendent, or of the officiating Preacher for the time being, whose right and duty it is to conduct every part of the public worship of God. Let no voluntaries be played during the time of divine service; and let all the Rules respecting singing and instrumental music, which were made at the Sheffield Conference, in 1805, and published in the Minutes of that year, be uniformly enforced. 1808.

XI. Q. WHAT directions shall be given concerning the administration of Baptism among us?

A. 1. Let that ordinance, if possible, be always administered *in the public congregation.*

2. Let us administer it, in general, only to the children of our own members, and those of our regular hearers.

3. Let a small fee be taken for *registering* baptisms where the parents can afford to pay it; and let all such fees, after defraying the expense of the register-book, be given to the poor, or added to some of our public funds. 1812.

XII. Q. WHAT directions are necessary with respect to our Congregational singing.

A. 1. Let no singing be allowed in any of our Chapels, after the public service has been regularly closed by the Officiating Preacher; as we think that singing at such times, tends to extinguish the spirit of devotion, and to destroy those serious impressions which may have been made on the Congregations by the previous Ministry of God's Word.

2. Let our Rules respecting Singing, and especially those which restrict the use of Instrumental Music in our public worship, as published in our Minutes for the year 1805, [see No. VI.] be uniformly enforced.

3. Let the excellent Paper, inserted by Mr. Wesley, in the Arminian Magazine for 1781, and entitled, "Thoughts on the Power of Music," be immediately reprinted in the Magazine, and also published in a separate form, that copies may be sent to every Circuit. And let the Preachers promote, as much as possible, the restoration (in our Public Singing) of the style of Music which that Paper recommends, and which is exemplified in many of our best and oldest Tunes.

4. Let our Preachers take care to examine the Hymns which are to be sung in our Chapels, when Charity Sermons are to be preached, or on other particular occasions; and let them reject all those which are not decidedly unobjectionable in point of sentiment and of poetry; and we earnestly recommend that our own authorized Hymns be generally preferred for all such purposes.

XIII. Q. WHAT further Regulation is expedient with respect to our Public Worship?

A. 1. The following Articles in the Plan of Pacification, adopted in the year 1795, shall be re-published in our Minutes; and the Preachers are desired to remember that they are standing Rules of the Connexion: viz.

"The Lord's Supper shall be always administered in England, according to the form of the Established Church; but the person who administers shall have full liberty to give out hymns, and to use exhortations and extemporary prayer.

"Wherever Divine Service is performed in England, on the Lord's Day, in *Church Hours*, the Officiating Preacher shall read either the service of the Established Church, our venerable Father's Abridgment, or at least the Lessons appointed by the Calendar; but we *recommend* either the full Service or the Abridgment.

2. With a view to the full execution of these Rules, and in order to meet the case of those of our Societies, at home and abroad, who in accordance with the recommendation of the Conference, make use of MR. WESLEY'S Abridgment of the Liturgy, our Book-Committee shall, without loss of time, publish and advertise a new edition of the said Abridgment, both in the duodecimo

size for individual accomodation, and in the quarto size to be used in the Pulpits. 1815.

XIV. The Conference recommend to our Congregations, *on the Lord's Day Forenoon*, the use of the *Psalms and Hymns*, first collected by Mr. Wesley, enlarged by Dr. Coke, and now used in some of our Chapels in London. 1816.

XV. What is the decision of the Conference on the erection of Organs in our Chapels?

A. We think that in some of the larger Chapels, where some Instrumental Music may be deemed expedient in order to guide the Congregational Singing, Organs may be be allowed, by Special Consent of the Conference: but every Application for such Consent shall be first made at the District-Meeting; and if it obtain their sanction, shall be then referred to a Committee at the Conference, who shall report their opinion as to the propriety of acceding to the Request, and also as to the Restrictions with which the Permission to erect an Organ ought, in that particular case, to be accompanied. 1820.

XVI. We advise our Preachers to revive the general use of the *Sacramental Hymns*, when they administer the Lord's Supper; and strongly to recommend the private use of them to our People, as likely to promote a devout and profitable attendance on that holy Ordinance. 1825.

IT is thought proper in this place to subjoin, an abstract of an Act of Parliament, which was obtained in the year 1812, by the prompt and vigorous exertions of "THE COMMITTEE FOR GUARDING OUR RELIGIOUS PRIVILEGES;" by which, not only the particular economy of the Methodist Societies has been protected from the most serious disabilities with which it was at that time threatened, but also the common interests of all denominations of Protestant Dissenters, in respect of Religious Liberty, have been greatly promoted. It is particularly due to the memory of the late JOSEPH BUTTERWORTH, ESQ., and also to THOMAS ALLAN, ESQ., to record the special obligations under which the Religious Public are laid to those Gentlemen, for the zeal and ability with which they gratuitously conducted this important business to so successful a result.

An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein. [29*th July*, 1812.] 52 GEO. III. c. 155.

I. WHEREAS it is expedient that certain Acts of Parliament made in the reign of his late Majesty King Charles the Second, relating to Non-conformists and Conventicles, and refusing to take Oaths, should be repealed; and that the laws relating to certain Congregations and Assemblies for Religious Worship, and persons teaching, preaching, or officiating therein, and resorting thereto should be amended; Be it therefore enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords

Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That from and after the passing of this Act, an Act of Parliament made in the Session of Parliament, held in the 13th and 14th years of his late Majesty King Charles the Second, intituled, "An Act for preventing the mischiefs and dangers, that may arise by certain persons called Quakers, and others, refusing to take lawful Oaths," and another Act of Parliament made in the 17th year of the reign of his late Majesty King Charles the Second, intituled, "An Act for restraining Non-conformists from inhabiting in Corporations;" and another Act of Parliament made in the 22d year of the reign of the late King Charles the Second, intituled, "An Act to prevent and suppress seditious Conventicles," shall be and the same are hereby repealed.

II. And be it further enacted, That from and after the passing of this Act, no Congregation, or Assembly for Religious Worship of Protestants, (at which there shall be present more than twenty persons besides the immediate family and servants of the person in whose house or upon whose premises such Meeting, Congregation, or Assembly shall be had,) shall be permitted or allowed, unless and until the place of such Meeting, if the same shall not have been duly certified and registered under any former Act or Acts of Parliament relating to registering place of Religious Worship, shall have been or shall be certified to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices of the Peace, at the General or Quarter Sessions of the Peace, for the county, riding, division, city, town, or place, in which such Meeting shall be held; and all places of Meeting which shall be so certified to the Bishop's or Archdeacon's court, shall be

returned by such court once in each year to the Quarter Sessions of the county, riding, division, city, town, or place, and all places of Meeting which shall be so certified to the Quarter Sessions of the Peace shall be also returned once in each year to the Bishop or Archdeacon; and all such places shall be registered in the said Bishop's or Archdeacon's Court respectively, and recorded at the said General or Quarter Sessions; the Registrar or Clerk of the Peace whereof respectively is hereby required to register and record the same; and the Bishop or Registrar, or Clerk of the Peace, to whom any such place of Meeting shall be certified under this Act, shall give a Certificate thereof to such person or persons as shall request or demand the same, for which there shall be no greater fee nor reward taken than Two Shillings and Sixpence; and every Person who shall knowingly permit or suffer any such Congregation or Assembly as aforesaid, to meet in any place occupied by him, until the same shall have been so certified as aforesaid, shall forfeit, for every time any such Congregation or Assembly shall meet contrary to the provisions of this Act, a sum not exceeding Twenty Pounds, nor less than Twenty Shillings, at the discretion of the Justices who shall convict for such offence.

III. Provided always, and be it further enacted, That every person who shall teach or preach in any congregation or assembly as aforesaid, in any place without the consent of the occupier thereof, shall forfeit for every such offence any sum not exceeding thirty pounds, nor less than forty shillings, at the discretion of the Justices who shall convict for such offence.

IV. And be it further enacted, That from and after the

passing of this Act, every person who shall teach or preach at, or officiate in, or shall resort to any congregation or congregations, assembly or assemblies for Religious Worship of Protestants, whose place of meeting shall be duly certified, according to the provisions of this Act, or any other Act or Acts of Parliament relating to the certifying and registering of places of Religious Worship, shall be exempt from all such pains and penalties under any Act or Acts of Parliament, relating to Religious Worship, as any person who shall have taken the Oaths and made the Declaration prescribed by, or mentioned in, an Act, made in the first year of the reign of King William and Queen Mary, intituled, "An Act for exempting their Majesties' Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws," or any Act amending the said Act, is by law exempt, as fully and effectually as if all such pains and penalties, and the several Acts enforcing the same, were recited in this Act, and such exemptions as aforesaid were severally and separately enacted in relation thereto.

V. Provided always, and be it further enacted, That every person not having taken the Oaths, and subscribed the Declaration hereinafter specified, who shall preach or teach at any place of Religious Worship certified in pursuance of the directions of this Act, shall, when thereto required by any one Justice of the Peace, by any writing under his hand, or signed by him, take and make and subscribe, in the presence of such Justice of the Peace, the Oaths and Declaration specified and contained in an Act, passed in the nineteenth year of the reign of his Majesty King George the Third, intituled, "An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters; and no such person who, upon being so required to take such Oaths

and make such Declaration as aforesaid, shall refuse to attend the Justice requiring the same, or to take and make and subscribe such Oaths and Declaration as aforesaid, shall be thereafter permitted or allowed to teach or preach in any such congregation or assembly for Religious Worship, until he shall have taken such Oaths, and made such Declaration as aforesaid, on pain of forfeiting for every time he shall so teach or preach, any sum not exceeding ten pounds, nor less than ten shillings, at the discretion of the Justice convicting for such offence.

VI. Provided always, and be it further enacted, That no person shall be required by any Justice of the Peace to go to any greater distance than five miles from his own home, or from the place where he shall be residing at the time of such requisition, for the purpose of taking such Oaths as aforesaid.

VII. And be it further enacted, That it shall be lawful for any of his Majesty's Protestant subjects to appear before any one Justice of the Peace, and to produce to such Justice of the Peace a printed or written copy of the said Oaths and Declaration, and to require such Justice to administer such Oaths, and to tender such Declaration to be made, taken, and subscribed by such Person: and thereupon it shall be lawful for such Justice, and he is hereby authorised and required to administer such Oaths, and to tender such Declaration to the person requiring to take and make and subscribe the same; and such person shall take and make and subscribe such Oaths and Declaration in the presence of such Justice accordingly; and such Justice shall attest the same to be sworn before him, and shall transmit or deliver the same to the Clerk of the Peace for

the county, riding, division, city, town, or place for which he shall act as such Justice of the Peace, before or at the next General or Quarter Sessions of the Peace for such county, riding, division, city, town, or place.

VIII. And be it further enacted, That every Justice of the Peace before whom any person shall make and take and subscribe such Oaths and Declaration as aforesaid, shall forthwith give to the Person having taken made and subscribed such Oaths and Declaration, a Certificate thereof under the hand of such Justice, in the form following: (that is to say)

"I, *A. B.* one of his Majesty's Justices of the Peace
"for the county [riding, division, city, *or* town, *or*
"place, *as the case may be*] of
"Do hereby certify, that *C. D.* of, &c. [*describing*
"*the Christian and Surname, and place of abode of*
"*the party*] did this day appear before me, and did
"make and take and subscribe the several Oaths
"and Declaration specified in an Act made in the
"fifty-second year of the reign of King George the
"Third, intituled [*set forth the title of this Act.*]
"Witness my hand this day of
"one thousand eight hundred and ."

And for making and signing of which Certificate, where the said Oaths and Declaration are taken and made on the requisition of the party taking and making the same, such Justice shall be entitled to demand and have a fee of two shillings and sixpence, and no more: And such Certificate shall be conclusive evidence that the party named therein has made and taken the Oaths and subscribed the Declaration in manner required by this Act.

IX. And be it further enacted, That every person who

shall teach or preach in any such congregation or assembly, or congregations or assemblies as aforesaid, who shall employ himself solely in the duties of a teacher or preacher, and not follow or engage in any trade or business, or other profession, occupation, or employment, for his livelihood, except that of a school-master, and who shall produce a Certificate of some Justice of the Peace, of his having taken and made and subscribed the Oaths and Declaration aforesaid, shall be exempt from the civil services and offices specified in the said recited Act passed in the first year of King William and Queen Mary, and from being balloted to serve and from serving in the militia or local militia of any county, town, parish, or place, in any part of the United Kingdom.

X. And be it further enacted, That every person who shall produce any false or untrue certificate or paper, as and for a true certificate of his having made and taken the Oaths and subscribed the Declaration by this Act required, for the purpose of claiming any exemption from civil or military duties as aforesaid, under the provisions of this or any other Act or Acts of Parliament, shall forfeit for every such offence the sum of fifty pounds; which penalty may be recovered by and to the use of any person who will sue for the same, by any Action of Debt, Bill, Plaint, or Information, in any of his Majesty's Courts of Record at Westminster, or the Courts of Great Sessions in Wales, or the Courts of the counties palatine of Chester, Lancaster, and Durham (as the case shall require): wherein no Essoign, Privilege, Protection, or Wager of Law, or more than one Imparlance, shall be allowed.

XI. And be it further enacted, That no meeting, assem-

bly, or congregation of persons for Religious Worship, shall be had in any place with the door locked, bolted, or barred, or otherwise fastened, so as to prevent any persons entering therein during the time of any such meeting, assembly, or congregation; and the person, teaching or preaching, at such meeting, assembly, or congregation, shall forfeit, for every time any such meeting, assembly, or congregation, shall be held with the door locked, bolted, barred, or otherwise fastened as aforesaid, any sum not exceeding twenty pounds, nor less than forty shillings, at the discretion of the Justices convicting for such offence.

XII. And be it further enacted, That if any person or persons at any time after the passing of this Act, do and shall wilfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for Religious Worship permitted or authorised by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons so offending, upon proof thereof before any Justice of the Peace by two or more credible witnesses, shall find two sureties to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next General or Quarter Sessions; and upon conviction of the said offence at the said General or Quarter Sessions, shall suffer the pain and penalty of forty pounds.

XIII. Provided always and be it further enacted, That nothing in this Act contained shall affect or be construed to

affect the celebration of divine service, according to the rites and ceremonies of the united Church of England and Ireland, by ministers of the said church, in any place hitherto used for such purpose, or being now or hereafter duly consecrated or licensed by any Archbishop or Bishop, or other person lawfully authorized to consecrate or license the same, or to affect the Jurisdiction of the Archbishops or Bishops, or other persons exercising lawful authority in the Church of the United Kingdom, over the said church, according to the rules and discipline of the same, and to the Laws and Statutes of the Realm; but such jurisdiction shall remain and continue as if this Act had not passed.

XIV. Provided also, and be it further enacted, That nothing in this Act contained shall extend or be construed to extend to the People usually called Quakers, nor to any Meetings or Assemblies for Religious Worship, held or convened by such persons; or in any manner to alter, or repeal, or affect any Act, other than and except the Acts passed in the reign of King Charles the Second hereinbefore repealed, relating to the people called Quakers, or relating to any Assemblies or Meetings for Religious Worship held by them.

XV. And be it further enacted, That every person guilty of any offence, for which any pecuniary penalty or forfeiture is imposed by this Act, in respect of which no special provision is made, shall and may be convicted thereof by information upon the oath of any one or more credible witness or witnesses before any two or more Justices of the Peace acting in and for the county, riding, city, or place, wherein such offence shall be committed; and that all and

every the pecuniary penalties or forfeitures which shall be incurred or become payable for any offence or offences against this Act, shall and may be levied by distress under the hand and seal, or hands and seals of two Justices of the Peace for the county, riding, city, or place, in which any such offence or offences was or were committed, or where the forfeiture or forfeitures was or were incurred, and shall when levied be paid one moiety to the informer, and the other moiety to the poor of the parish in which the offence was committed; and in case of no sufficient distress whereby to levy the penalties, or any or either of them imposed by this Act, it shall and may be lawful for any such Justices respectively before whom the offender or offenders shall be convicted, to commit such offender to prison, for such time, not exceeding three months, as the said Justices in their discretion shall think fit.

XVI. And be it further enacted, That in case any person or persons who shall hereafter be convicted of any of the offences punishable by this Act, shall conceive him, her, or themselves to be aggrieved by such conviction, then and in every such case it shall and may be lawful for such person or persons respectively, and he, she, or they shall or may appeal to the General or Quarter Sessions of the Peace holden next after such conviction in and for the county, riding, city, or place, giving unto the Justices before whom such conviction shall be made, notice in writing within eight days after any such conviction, of his, her, or their intention to prefer such Appeal; and the said Justices in their said General or Quarter Sessions shall and may, and they are hereby authorized and empowered to proceed to the hearing and determination of the matter of such Appeal,

and to make such order therein, and to award such costs to be paid by and to either party, not exceeding forty shillings, as they in their discretion shall think fit.

XVII. And be it further enacted, That no penalty or forfeiture shall be recoverable under this Act, unless the same shall be sued for, or the offence in respect of which the same is imposed, is prosecuted before the Justices of the Peace or Quarter Sessions, within six months after the offence shall have been committed; and no person who shall suffer any imprisonment for non-payment of any penalty, shall thereafter be liable to the payment of such penalty or forfeiture.

XVIII. And be it further enacted, That if any Action or Suit shall be brought or commenced against any person or persons for any thing done in pursuance of this Act, that every such Action or Suit shall be commenced within three months next after the fact committed, and not afterwards, and shall be laid and brought in the county wherein the cause or alledged cause of Action shall have accrued, and not elsewhere; and the defendant or defendants in such Action or Suit may plead the General Issue, and give this Act, and the special matter on evidence on any Trial to be had thereupon, and that the same was done in pursuance and by authority of this Act; and if it shall appear so to be done, or if any such Action or Suit shall be brought after the time so limited for bringing the same, or shall be brought in any other county, city, or place, that then and in such case, the jury shall find for such defendant or defendants; and upon such verdict, or if the plaintiff or plaintiffs shall become nonsuited, or discontinue his, her, or their Action or Actions, or if a verdict shall pass against the plaintiff or

plaintiffs, or if upon demurrer, judgment shall be given against the plaintiff or plaintiffs, the defendant or defendants shall have and may recover treble costs, and have the like remedy for the same, as any defendant or defendants hath or have for costs of Suit in other Cases by Law.

XIX. And be it further enacted, That this Act shall be deemed and taken to be a Public Act, and shall be judicially taken notice of as such by all Judges, Justices, and others, without specially pleading the same.

II. RECOMMENDATIONS CONCERNING FAMILY RELIGION.

I. Q. What further measures can the Conference adopt, in order to promote the spiritual benefit of the families of our people?

A. We most earnestly recommend to all Methodist parents, and heads of families, regular and serious attention to the duty of *catechising*, and otherwise *instructing*, by free and affectionate conversations on the subject of religion, their children and servants. And we advise that in every family some convenient season should be *statedly* and *sacredly* set apart, *on every Lord's Day*, in the intervals of public worship, for these most important purposes; and that, according to the directions in our Minutes of last year, Mr. Wesley's *Instructions for Children* should be used in every Methodist house. 1809.

II. Q. Can any thing be done, in order more effectually to promote *family religion* among our people?

A. 1. We again earnestly enforce upon all the people

under our care a conscientious and uniform attention to this important subject; and solemnly exhort them to maintain the practice of daily prayer in their houses; to have *stated times* alloted for this purpose; to fix their morning worship, for instance, just before breakfast, and their evening worship just before supper; to make the daily *reading of the Holy Scriptures* a constant part of their domestic devotion; to require not only *some* but *all* the members of their respective families to be present at the time of family worship; and to allow of no excuses, except in case of sickness, or other unavoidable emergencies; and, once at least in every week, to *catechise* their children and servants, and converse with them individually on the business of religion.

2. We require all our Preachers to make particular inquiries into the state of family religion in their Circuits; to enforce the duties above-mentioned in the Leaders'-Meetings and in the Society-Meetings; and to speak on the subject closely and strongly to every class, in their Quarterly Visitations of the Societies. 1811.

III. For the spiritual benefit of our people, and in order that the blessing of God may rest upon their families, we earnestly press upon them the orderly and devout exercise of family worship, accompanied by a deliberate reading of the Holy Scriptures. In order to a due discharge of this most important duty, a suitable portion of time should be conscientiously set apart on the morning and evening of every day, when the attendance of all the members of the family, including the servants, should be required. 1821.

The Funds of the Connexion.

I. THE CONTINGENT FUND.

I. Q. What plan can we adopt to meet the increased expenses of our Connexion?

A. 1. Let every Superintendent exert himself to the uttermost, in order to raise in his Circuit the sum of one shilling, on the average, for each member for the Yearly Collection.

2. Let no more than twelve pounds be allowed in future, from our General Funds, towards the funeral expenses of any Preacher.

3. Let the allowance granted, in certain cases, towards the purchase of furniture for new Preachers' houses, be reduced to twenty pounds.

4. Let no Circuit be divided, nor any additional Preacher sent to any Circuit in future, until it has been distinctly proved, first, that there will be sufficient employment for all the Preachers who are sent; and, secondly, That the expense resulting from such an enlargement of the work, can be provided by the Circuits concerned.

5. Let it be seriously inquired, whether several Circuits which have hitherto had *single* Preachers appointed for them, ought not immediately to make provision for an additional *married* Preacher and his family.

6. We once more recommend most earnestly to all our Societies, a strict compliance with that original Rule, which Mr. Wesley established at the first institution of Methodism; and which requires, that, upon an average, each member shall pay, for the support of the work, one penny per week in the classes; and one shilling per quarter, in addition to the weekly contribution, at each renewal of the tickets. And that this important part of our financial economy may be more fully known and observed, let our old Rules on the subject be re-printed in every future edition of the Society Rules. 1812.

II. Q. How may we secure a greater degree of accuracy in our printed Minutes and Accounts?

A. Let the proof sheets of all the Annual Accounts be sent to the Clerks, to whose departments they respectively belong; and let the proof sheets of all the other parts of the Minutes be sent to the Secretary, and to the Sub-Secretary; before the said Accounts and Minutes be finally struck off. 1813.

III. It is agreed, that all claims on the Contingent Fund for travelling expenses, shall first pass through a Quarterly-Meeting, and be signed by the Circuit-Steward, as approved, before they are proposed to the District-Meeting, or to the Conference. 1815.

IV. Q. What measures shall be adopted with a view to the permanent improvement of our general Finances, as they respect the Contingent Fund?

A. 1. We agree, that in future no Preacher shall receive from that Fund the allowance for a servant, unless he have travelled ten years at least, or unless he have one or more

children. When a Preacher, not having travelled ten years, has only one child, he shall be allowed only four pounds annually, towards the expense of a servant; but if he have more than one child, he may claim the full allowance of eight pounds per annum.

2. No Circuit shall receive from the Contingent Fund any sum for its *Ordinary Deficiencies*, in which the regular allowance for board to each Preacher has been more than fourteen shillings weekly; *except*, (1.) The private yearly collection, raised in such Circuit, shall exceed the amount of its claims for Ordinary Deficiencies; *or except*, (2.) The family of the Preacher, towards whose support such Deficiencies are asked, shall include more than four children chargeable on the Circuit; *or except*, (3.) The Preacher towards whose support the Deficiencies are asked, shall have travelled more than twenty years; *or except*, (4.) The District-Meeting, on examining the case, shall be of opinion that there are peculiar circumstances which should induce them to recommend to the Conference, and the Conference shall consequently grant a special exemption from this Rule.

N. B. Although the Conference have deemed it necessary to adopt the foregoing Regulations, in order to prevent a premature increase of allowances for board in those Circuits which are not able to provide for that increase by their own local resources, without bringing claims on the Contingent Fund,—they at the same time take this opportunity of renewing their former recommendation, that the *stated* allowance for board shall not in any case be *less than* ten shillings and sixpence per week for each married Preacher and his family.

3. The Conference directs and requires the Chairman, and other members of every District-Meeting, to be very exact in the examination of all claims on the Contingent

Fund for the article of house-rent, and to make every proper and possible reduction in that branch of our general expenditure. 1817, [confirmed in 1818.]

V. Q. What method shall we adopt to ensure the continuance in future years of that freedom from Debt, as it respects the General Fund of our Connexion, commonly called *the Contingent Fund*, which has this year been accomplished?

A. 1. The Conference, having no means of assisting those Circuits, which cannot wholly bear their own expenses, but by dispensing the sum, which is annually contributed in the Yearly and July Collections, and augmented by the Profits of our Book-Concern, are obliged to resolve, that their Grants to Deficient Circuits shall in future be limited as nearly as possible to the probable amount of the Sum, thus placed from year to year at their disposal; so that the *expenditure* may not usually or materially exceed the estimated *income* of the Connexion.

2. A Committee shall therefore be annually appointed, as soon as possible after the Stations of the Preachers are settled, who shall investigate the past claims of every Circuit for Ordinary Deficiencies, and consider, in connexion with the former Grants to that Circuit from the Contingent Fund, any improvement or declension which may have occurred in its local resources, as well as any increase or decrease of pecuniary burden which may be occasioned by the change of Preachers; and after taking all circumstances into their view, and comparing the total amount of fair and reasonable claims with the probable amount of the Contingent Fund for the ensuing year, shall then determine the *Maximum* of the Grants to be made for that year to each Circuit towards its ordinary expenses, so as

to make the best distribution in their power of the whole Sum likely to become disposeable for such purposes. A proper Sum shall be reserved for *Extraordinary Deficiencies*, to be distributed at the ensuing Conference in the usual way.

3. The District-Meetings shall carefully examine all claims for Ordinaries, and if, from the more accurate information which local investigation may afford, or from any favourable change of circumstances which may occur in Circuits between the Conference and the District-Meeting, —or for any other reason,—they shall be of opinion that a *smaller* Sum than that which the Committee had provisionally allowed, will meet the actual necessities of any Circuit, they shall reduce the Grant to such Circuit accordingly, and carry the Surplus, thus left unappropriated to the following Conference, who will apply the same to augment the Disposeable Income of the succeeding year.

4. The District-Meeting shall in no case allow to the Circuits, *for the current year*, a larger sum than was specified as the *Maximum* for each Circuit, in the previous Grant of the Committee; but they may, if they see reason for it, recommend to the Committee of the following Conference the allowance of a larger sum *for the succeeding year*.

5. In making their final annual distribution among the Circuits of the Sums allowed by the Committee, the District-Meetings shall first pay out of the Sums voted for each Circuit, if sufficient for that purpose, any Deficiences which the Circuit-Stewards may not have discharged, in the Articles of *Preachers' Quarterage, Wives' Quarterage*, (when directed to be paid by the Districts,) and *Servants' Quarterage*. The Remainder, if any, of the Sum which they were permitted to distribute to that Circuit, may be

allowed under the Article of *House-Rent*, or of *Coals and Candles*. In all cases, the money allowed shall be finally distributed to the Circuits, and entered on the District-Minutes, not in one gross sum, but for specific purposes, comprehended under some one or more of the regular Articles of Ordinary Deficiencies, above-mentioned.

6. The Committee to be appointed *at this Conference* shall determine absolutely the *Maximum* of the Sums to be granted towards Ordinary Deficiencies, out of the Contingent Fund of 1820. But on account of their want of time and means for a minute and perfect investigation of the necessities of every individual *Circuit*, they are directed to apportion their Allowances for 1820 *to the Districts collectively*. The Sum so voted as the *Maximum* for each District shall be announced to the Special Financial District-Meetings, to be held in September next, who shall then proceed to make a subdivision of it, among the several Circuits which need help, according to their discretion, but subject to the general principles laid down in the preceding Articles of this Resolution, and shall give notice to every Circuit what is the largest Sum that can possibly be spared for its assistance in Ordinaries for the year 1819-20. After the present year, the *Committee* at the Conference shall annually consider the proper Grants for each individual *Circuit*, on the plan already described.

7. As the annual Committees, in estimating the probable Income of the Contingent Fund for the following year, will naturally take the *Yearly Collection* at its amount during the preceding year, if in any case it shall be found, at the District-Meeting, that the said Collection for the current year has fallen short in that District of its former amount, a correspondent deduction must be made from the Grants to the several Circuits who claim assistance, in such proportion as

the Meeting may determine: but so that, on the whole, the Deductions from the Grants voted by the Committee shall at least be equal to the difference between the Yearly Collection of that District in the *former* and in the *current* year. 1819.

VI. Q. WHAT Regulation is necessary respecting the office of Treasurer of the Contingent Fund?

A. 1. The Treasurer, appointed at every Conference, shall be considered as remaining in that office for the whole year, and charged with the transaction of any incidental business which may occur, in the interval between that and the succeeding Conference, relative to the objects for which the Fund is established.

2. In future, no monies shall be received or paid, on account of the Contingent Fund, by the Book-Steward. All Collections for that Fund, and all Grants out of it, shall be received or paid by the Treasurer and his official Assistants, and by them only. The payments for Ordinaries, by the District-Meetings, according to the Provisions contained in the fifth Article of the preceding Minute, shall be the *sole* exception to this Rule. 1819.

VII Q. WHAT is the opinion of this Conference, on the operation of the Financial Regulations of last year, [see No. V.] respecting the expenditure of the Yearly Collection, the July Collection, and the profits allowed from the Book-Room in aid of the Contingent Fund?

A. 1. The effect of the said Regulations has, on the whole, proved highly satisfactory; and the Conference is decidedly of opinion, that if the plan, modified according to the subsequent articles of this minute, continue to be firmly supported, it will be productive of much good, by preventing

the Connexion from being again involved in debt, as in former years it frequently has been, by the excess of the demands on the Contingent Fund above the usual income.

2. The Conference having appointed by ballot a Committee to examine into the claims of each District on the Contingent Fund, that Committee are directed to meet immediately after the close of the Conference; and after a careful examination into the whole of the claims, they are, in the most impartial manner, to apportion the Money which is expected to be raised for the Contingent Fund, by the Yearly Collection, the July Collection, and the Book-Room. The Sum which that Committee shall grant to each District, shall be the final allotment for the year 1821: an account of which Financial Arrangement shall be published in the Minutes of this Conference.

3. It is agreed, that a Special Financial District-Meeting shall be held in each District in the month of September, consisting of such Preachers as can conveniently attend, (the Superintendent at least of each Circuit,) and also of the Circuit Stewards throughout the District, whose presence as the Official Financial Representatives of their several Circuits, shall be *most earnestly requested.* The place of meeting shall be determined by the Chairman, and the time shall be so fixed, as to precede the Michaelmas Quarterly-Meetings.

4. In that special Financial District-Meeting, the amount of money which is allowed by the Conference to the District shall be stated; the probable expenditure of each Circuit, which may have claims on the Contingent Fund, shall be then considered; and the money granted by the Conference for that District shall be as fairly and impartially apportioned to the Circuits as possible. It must be remembered, that if the Yearly Collection for the ensuing year shall be

less in amount than was raised the last year in that District, there must be a correspondent reduction, at the time of the regular District-Meeting in 1821, from the sums which had been allowed by the September District-Meeting to Circuits claiming assistance, in such proportion as the meeting may determine; but so that, on the whole, the deductions shall at least be equal to the difference between the Yearly Collection of that District in the *former* and in the *current* year. And even when the Yearly Collection shall equal its former amount, the total sum divided among the Circuits shall in no case exceed, for that year, what was apportioned to that District at the Conference.

5. In making their distribution among the Circuits of the sums allowed by the Conference, the September District-Meetings shall first allow out of the sum intended for each Circuit, if sufficient for that purpose, any deficiencies which the Circuit Stewards may not be likely to be able to discharge, in the Articles of Preachers' Quarterage, Wives' Quarterage, (when agreed to be paid, in whole or in part, by the Districts,) and Servants' Quarterage. The remainder, if any, of the sum which they distribute to that Circuit, must be allowed under the Articles of House-rent, or of Coals and Candles. In all cases, the money allowed shall be finally distributed to the Circuits, and entered on the District Minutes, not in one gross sum, but for specific purposes, comprehended under some one or more of the regular Articles of Ordinary Deficiencies above mentioned. 1820.

VIII. The Conference directs, that no Preacher shall be allowed to retain any part of the July Collection, for the purpose of paying his own Deficiencies; but that every Superintendent shall pay the entire sum, received in his

Circuit, into the hands of the General Treasurer of the Contingent Fund. 1820.

IX. Q. How are the usual allowances for those Preachers' Wives, who receive them from the Connexion, to be provided?

A. 1. In general *by the Circuits* in which the Preachers, claiming the said allowances, are stationed.

2. Where the Financial District-Meetings, to be held in September next, are of opinion, after full enquiry, that any Circuit will be unable to provide the *whole* of the Allowances for the Wives of Preachers stationed in it; they shall, nevertheless, require such Circuits to provide, if possible, *a part* of the sum necessary for that purpose.

3. All remaining deficiencies in the Wives' allowances, shall be provided for by the Financial District-Meetings, out of the money placed at the disposal of their Districts respectively by the Conference; and shall be considered as part of the Grant made from the Contingent Fund to each Circuit concerned, and be so entered in the District-Minutes. 1821.

X. Q. What further directions does the Conference give in reference to the Contingent Fund?

A. With a view to assist those Circuits which have Allowances from the Contingent Fund, in meeting their current expenses, and to relieve from embarrassment, during the course of the year, the Preachers stationed in such Circuits,—and in order, at the same time, to provide for a more simple, distinct, and systematic arrangement of all our Financial Affairs, the Conference resolves as follows: viz.

1. The Allowances for *Ordinary* Deficiencies, made out

of the Contingent Fund, by the Financial District-Meetings, (which it is now found expedient to hold annually, in the month of September, previously to the Michaelmas Quarterly-Meetings,) to those Circuits in their several Districts which need such assistance, shall in future be paid *in all cases*, by THREE EQUAL INSTALMENTS: viz. *One-Third* shall be paid at Christmas; *One-Third* at the regular District-Meetings, held in the month of May; and the remaining *Third* at the ensuing Conference.

2. In order to provide for the Payment of the *First* Instalments due at Christmas, the Treasurer of the Contingent Fund is hereby directed to remit *within one fortnight after that time*, to the Chairman of every District, a sum equal to the Third Part of the whole Money granted to his District, for that year, by the Committee of Distribution at the preceding Conference; the receipt of which sum, such Chairman shall immediately acknowledge to the Treasurer, and for the proper distribution of which he shall then become responsible. The Superintendents of those Circuits, to which any Allowance was made in September, out of the said General Grant to the District, shall apply to the Chairman for the third part of such Allowance, and give him a written acknowledgment for the same when received.

3. The *Second* Instalments of the said Allowances, (being, as before stated, another Third Part of the whole Grant for the Year,) which will become due at the regular District-Meetings, shall be paid, as far as possible, by the Preachers and Stewards assembled in the said Meetings, out of the Monies then received for the *Yearly Collection* from the Circuits in their own District.

4. If, in any District, the sum received for the Yearly Collection be found *insufficient* to complete the payments

due to the Circuits for the Second Instalments of their respective Allowances, the Chairman of that District shall immediately transmit to the Treasurer of the Contingent Fund an exact account of what has been already paid *in part*, and of the total sum *still wanted* to make up the said Second Instalments; which sum the Treasurer shall, with as little delay as possible, remit to the Chairman for his distribution among the Deficient Circuits, on a plan similar to that which is directed, in reference to the First Instalments, by the Second Article of this Minute.

5. If, on the other hand, the sum received in any District, for the Yearly Collection, shall be *more than sufficient* to pay the *Second* Instalment of *One-Third* to the deficient Circuits included in such District, the Chairman is required to remit to the Treasurer of the Contingent Fund, within *One week* after the conclusion of his District-Meeting in May, *the whole Surplus* of Yearly Collection remaining in his hands after such payment has been completed; together with a full and distinct statement of the Collections received, the Sums paid out of them to the Circuits, and the Amount transmitted as *Surplus* to the Treasurer.

N. B. A strict attention to this Rule, respecting the payment of only *One-Third* of the *whole Annual Grant, out of their own Yearly Collection, at the time of the May District-Meeting*, and the *immediate remittance of the whole Balance of that Collection to the Treasurer*, is of great importance; because, otherwise the Treasurer will not have the means of paying, in proper time, to those Districts, the amount of whose Yearly Collection is comparatively small, the Deficiencies of their Second Instalments, as directed by the preceding Article; and because, if more than One-Third of its whole Grant for the year be detained,

out of its Yearly Collection, by any District, for the purpose of *immediately* paying to a few Circuits their whole Allowance, many Circuits, in Districts differently circumstanced, would be thereby deprived of their fair share of the temporary accommodation, which this plan is designed to provide for all who need it.

6. In order to encourage the Circuits to make proper exertions for the augmentation of their Yearly Collections, it has been agreed, that if the total amount of those Collections in any District, as actually paid in at the District-Meeting in May, shall be found to exceed the total amount raised in the same District in the year preceding, the additional sum so raised may, *for that one year*, be divided by the said Meeting among the most necessitous Circuits of the District, *in addition* to the Grant voted to it by the Committee of Distribution. Such *Additions* to the last year's Collections are not, therefore, to be reckoned as a part of the *Surplus* which must be in all cases transmitted to the Treasurer, as directed by the 5th Article of this Minute, but may, if needed, be immediately distributed at the District-Meeting, and so reported in their Minutes.

7. Two-thirds of the Annual Grant for Ordinaries to each District having thus been actually paid to the Circuits, among which it had been divided, partly at Christmas, and partly, either at the May District-Meeting, or immediately after it,—the *remaining Third*, (as well as the Grants for Extraordinaries,) shall be paid, according to our existing rules and usages, *at the ensuing Conference;* when the Account for the year will be finally adjusted and settled with the Chairman or Representative of every District, and, through him, with the Superintendents of those Circuits which have claims on the Fund.

8. The Treasurer of the Contingent Fund is authorized

to provide for the several Payments directed by the preceding Articles, as follows: viz.

(1.) For the *First* Instalments, due at Christmas, he is to provide partly by any Balance which may be in his hands from the Account of the preceding year,—partly by an annual payment of at least One Thousand Pounds, to be made to him at Christmas, by our Book-Steward, in part of the Yearly Profits of the Book-Concern,—and partly, by borrowing, for a time, any further sum which may be found necessary to complete such Instalments.

N. B. The sum so borrowed for this Fund, by the Treasurer, shall be repaid by means of a further advance, of not less than Two Thousand Pounds, to be made to him by our Book-Steward, on or before first day of May in every year. And for the purpose of securing to the Book-Steward the means of making these prompt advances of money, to aid the work of God in the poorer Circuits, the Conference has adopted the Rule which will be found at p. 172, and with which all the Superintendents are charged conscientiously and punctually to comply.

(2.) The *Second* Instalments are to be provided, as before directed, in the 3d, 4th, 5th, and 6th Articles, out of the Yearly Collection, taken at the amount of the preceding year, and received at the District-Meetings in May.

(3.) The *Third* and Final Instalments, together with all Grants for Extraordinary Deficiencies, are to be paid by the Treasurer at the Conference, partly by means of the surplus of Yearly Collection, still in his hands; partly by the July Collection; and partly by the additional sum which he will then receive from the Book-Steward, as the remaining Profits of the Book-Concern for the year, according to the Estimate made at the preceding Conference.

9. The Chairmen of Districts, and the Treasurer of the Contingent Fund, as far as it belongs to their departments respectively, are directed to take particular care, before any allowances out of that Fund are voted or paid to Deficient Circuits, that the full quotas of contribution, owing from such Circuits to the *Children's* Fund, for the current year, shall be duly secured, according to an Article of the Children's Fund, 1820.—1821. [See *Children's Fund*, No. III. 8.]

II. THE CHAPEL FUND.

I Q. WHAT directions shall be given concerning the execution and enrollment of Deeds?

A. 1. The Deed must be drawn on a parchment with a ten shilling stamp.

2. If it relate to a Preaching-House out of London, it must be acknowledged by a person or persons conveying the Premises to the Trustees, (after the execution of it,) before a Master Extraordinary in Chancery. N. B. Almost every eminent Attorney at law in the country, is a Master Extraordinary in Chancery.

3. It must be enrolled in Chancery within six lunar months after the execution of it. 1792.

II. Q. WHAT is the result of the arrangements made last year, with a view to some improvement in our mode of relieving those Chapels which need more pecuniary assist-

ance than can be obtained in the Circuits to which they locally belong?

A. Meetings of the Committees appointed to consider this subject having been held in London and in Leeds, which were attended by various Preachers, and by many respectable Trustees, from different places, after much discussion the Committee at Leeds submitted a Report containing their Resolutions to the Conference.

The Conference having considered the Report of the Committee, resolves,

1. That the Resolutions of the Committee, appointed to arrange a Plan for the Relief of Chapels which need assistance from the Connexion, be approved and adopted.

2. That a *General Chapel Fund,* to be supported by Private Subscriptions, by Public Collections, by Legacies, and by Annual Subscriptions from the Trust-Funds of Chapels, on the plan recommended by the said Committee, shall be immediately instituted.

3. That the Preachers, in conjunction with a Deputation of such Trustees as are willing to concur in this Plan, shall make applications in their respective Circuits for Subscriptions, in aid of the said Fund, in the month of February next, and in the same month of every succeeding year; at the close of which a Public Collection for the same object shall be made, as has been usual, in all our Chapels, so as to afford to those who have not been *individually* solicited the opportunity of contributing to this good cause.

4. That a Circular Letter, stating the objects and necessity of the General Chapel Fund, be sent to the Trustees of every Chapel in the Connexion, in the month of February, at latest; and that they shall be respectfully and earnestly solicited to evince their readiness to concur in the measures thus adopted for the general relief of the Body of

Trustees, and for the permanent prosperity of the Work of God among us, by paying to their respective Superintendents some sum, *not less* than One Guinea for each Chapel, and *more*, if the circumstances of their several Trust-Estates will admit, to be applied to the assistance of those Chapels which most urgently need help from this Fund.

5. That THOMAS MARRIOTT, Esq., and Mr. GEORGE MARSDEN, both of London, shall be requested to act as Joint-Treasurers of the General Chapel Fund for the ensuing year.

6. That every Superintendent shall be required punctually to remit to the General Treasurers all the monies which may be raised for the said Fund in his Circuit, whether privately or publicly, on or before the 15th day of March in every year.

7. That the Committee of Distribution, for 1819, shall consist of Messrs. James Wood, Henry Moore, Charles Atmore, James Bogie, Walter Griffith, Jonathan Crowther, John Gaulter, George Highfield, Richard Reece, Joseph Entwisle, John Braithwaite, Thomas Ingham, Richard Treffry, Valentine Ward, and David Rogers, with the President and Secretary of the Conference, and the Joint-Treasurers of the General Chapel Fund;—and of Fifteen Trustees, (not being Travelling Preachers,) to be invited by the President, who shall select for this purpose such Trustees, chiefly, as reside in the Districts most contiguous to the place where the Conference is to be held.

8. That the distribution of the monies raised for the Chapel Fund shall be left absolutely, for the first year, to the judgment of the said Committee, on the plan recommended in the above-mentioned Report; and that they be requested, at their Meeting in Bristol, on the Saturdav before the Meeting of the next Conference, to draw u

Rules and Regulations for the Distributions of future years, to be submitted to the consideration of the Conference. 1818.

III. Q. WHAT is the judgment of the Conference respecting the General Chapel-Fund, established last year?

A. 1. The Conference has received, with high and grateful satisfaction, the report of the Committee of that Fund: and directs that their Account of its Receipts and Disbursements for the last year shall be published, and circulated among the Subscribers, the Body of Trustees, and the Preachers,—together with a suitable Prefatory *Address*, which shall state the benefit which has resulted from this Fund, even in its present state of infancy, by the discharge of nearly the whole of the Annual Deficiencies of those Chapels whose Cases were brought in a regular way before the Committee: and shall urge on the Trustees, and other Friends, the necessity of exertion for the further augmentation of this important Fund, in order that not only the future Annual Deficiencies of Distressed Chapels may be supplied, but some provision made, if possible, for gradually reducing, in special Cases, the principal of the Debts, for which the Trustees are responsible.

2. On the recommendation of the Committee, the Conference resolves as follows: *viz.*

(1.) That it shall be earnestly recommended to the Societies connected with the Chapels, of which the Trust-Income falls short of meeting the Expenditure for Interest, &c., to devise some plan for *cleaning* the said Chapels, by their own gratuitous labour, or otherwise, which will relieve the Trustees from that article of expense.

(2.) That it shall be earnestly recommended to the Preachers and Trustees to adopt the practice of Anni-

versary Sermons and Collections, in aid of those Chapels whose regular Income cannot otherwise be made equal to their Expenditure.

(3.) That as the Grants from the General Chapel-Fund, on account of the multiplicity of cases which are likely to be brought before the Committee, must of necessity be so limited in their amount, as to render every proper local exertion as necessary as heretofore, it shall be earnestly recommended to all Trustees, who intend to apply for future relief from this Fund, that, in conjunction with the Preachers of the Circuit, they shall previously commence among themselves and their Friends, in their own neighbourhood, a Private Subscription for the reduction of their Chapel-Debt, wherever such an exertion has not been *recently* made.

(4.) That it shall be considered as an imperative Rule, that no Chapel, built without the consent of the Annual Chapel-Building Committee, if erected subsequently to the first appointment of that Committee in the year 1817, shall ever, on any account, receive assistance from the General Chapel-Fund.

(5.) That all cases of Chapels, intended to be brought before the Committee of this Fund, shall be first carefully examined in the Annual District-Meetings, and approved by a majority of the Preachers and Circuit-Stewards there present.

(6.) That all such Cases shall be presented to the Committee *in writing*, so that all the particulars respecting their Debt, Income, Expenditure, &c., may be accurately known.

N. B. The Annual Subscription to this Fund paid out of their Trust-Income, by the Trustees requesting relief, is to be *separately and distinctly stated* at the bottom of every case presented to the Committee.

(7.) That the preparation of other standing Rules and Regulations for the distribution of this Fund, which the Conference had delegated to the Committee of this year, be postponed for the present, in order to afford an opportunity for those improvements which a further experience of the operation of the new Plan may probably suggest.

3. The Private Subscriptions and Public Collections for the Chapel-Fund are to be made, in every Circuit, in the month of February, as usual. And the Trustees of every Chapel are at the same time to be respectfully solicited for an Annual Donation from their several Trust-Estates, in aid of their Brother-Trustees, who are connected with Chapels which depend materially for relief on this Fund. (See the 4th Article of the Plan of the General Chapel-Fund, p. 324, No. II.) The Preachers shall request the kind co-operation and assistance of the Trustees in making the applications, in their respective Circuits, for Private Subscriptions.

N. B. Every Superintendent is required to remit all the monies which may be raised for this Fund in his Circuit, whether privately or publicly, to the Treasurers, *on or before the 15th day of March.* 1819.

IV. On the Report of the Committee, and according to their recommendation, the Conference resolves, that, in order to preserve and augment this Fund, and render it ultimately available to the purposes for which it was designed, the following Regulations shall be adopted, in addition to the Resolutions of the two last years.

1. Schedules shall be annually forwarded to every Cir-

cuit, for the use of those Trustees who may think it necessary to apply for help to the Chapel-Fund, in which they shall enter the Original Cost of the Chapel, the present Debt, and the reasons of any Increase which may have taken place in the Debt, since the first erection, or during the past year; and also, on one side of the Annual Account, the Income from Seat Rents, from any Sunday School, Ground, Houses, or other Trust-Premises, from private Subscriptions for the *Trust Concerns*, and from the Anniversary Collections; and on the other side of the said Account, the Expenditure, during the year, for Simple Interest of Money borrowed, for Annuities (if any exist,) for Ground-Rent, for Insurance, and for Taxes on the Trust-Property, *and no other item whatsoever*. No application for Annual Deficiencies shall ever be considered by the Committee of Distribution, but for the *difference* between the Income and Expenditure, as apparent on the Schedules thus filled up. Other local expenses, as for lighting, repairs, &c. must be met by local exertions in the way of Quarterly Collection, or Extra-Subscription. And, in many cases, the recommendation of the last Conference should be enforced, respecting the cleaning of embarrassed Chapels by the gratuitous labours of the Society, or otherwise, so as to relieve the Trustees from that article of expense.

2. No application shall be admitted by the District-Meetings for any Chapel, or forwarded by them for the consideration of the Committee of Distribution, unless the Trustees have adopted the practice of regular Anniversary Sermons and Collections in aid of their Funds, nor until they have engaged to send a regular Annual Subscription to the Fund, from their Trust-Estate, of *at least* One Guinea,

and *actually paid* to the Treasurers their Subscription for the current year.

3. Any additional Statement which the Trustees of any Chapel may deem it necessary, in particular cases, to lay before the Committee of Distribution, shall be presented to them *in writing*, or through the medium of some *Member of the Committee*, and in no other way.

4. The Trustees of Chapels through the Connexion shall be again respectfully requested by the Superintendents to subscribe annually some sum, from their Trust-Funds, in aid of distressed Chapels; and also, to appoint a few of their number annually to assist the Preachers of their respective Circuits, in applying for private Subscriptions in aid of this important Fund. 1820.

V. Q. WHAT further Regulations does the Conference adopt respecting the General Chapel-Fund?

A. 1. A Book shall be provided, in which shall be regularly entered the Schedules, containing a statement of the case of each Chapel on whose behalf relief is requested, which Book shall be brought to all the meetings of the Committee for the purpose of reference.

2. In the case of any Trustees making a larger claim than that of the preceding year, they shall enter in their Schedule the reason of such additional claim, whether arising from an increase of debt, or a deficiency of income.

3. The District-Meetings shall enquire into the Rates for which the Seats are let, and shall be satisfied that such rates are fair and equitable, before they recommend any case to the consideration of the Committee. They shall also further inquire, whether the Seat-Rents are regularly collected, or are sufferered to run into arrears.

4. No relief shall in future be granted to any Chapel,

whose Annual Deficiency, calculated according to our Rule on that subject, shall be less than Three Pounds, if in England, or Two Pounds, if in Wales.

5. The following additional Queries shall be inserted in the Schedules to be filled up by the Trustees:—

(1.) Is the Chapel so settled as to be secured to the Connexion according to the Regulations of the Conference?

(2.) If the Chapel has been built, purchased, or enlarged, since the year 1818, was the consent of the Building-Committee obtained?

(3.) What is the number of Members in Society?

N. B. The Conference strongly disapproves of the conduct of the Trustees of the Chapels at Romsey and Ashton-under-Lyne, who have taken an undue advantage of the kind feelings of our friends in different places, by making irregular and unauthorised applications to them for pecuniary assistance, instead of applying, like other Trustees of embarrassed Chapels, to the Committee of the Chapel-Fund, on which they had the same claim as others, for such help as that Fund can afford. And as it has been reported to the Conference, from various Circuits, that such practices tend to diminish the income of the Chapel-Fund, and thereby to injure the just claims of those Trustees who act legally and conscientiously, the Conference earnestly advises our friends to refuse in future all aid to persons who beg for Chapels without any regular authority from the Conference. 1821.

VI. Q. What further Regulations does the Conference adopt respecting the General Chapel Fund?

A. 1. Every Chapel for which Contributions have been irregularly solicited beyond the boundaries of the Circuit to which such Chapel belongs, and without the sanction of

the Conference, shall be excluded from receiving any help from this Fund.

N. B. This Resolution is adopted, at the recommendation of the Chapel-Committee, as necessary to prevent an undue advantage being taken by any Trustees, who may act contrary to Rule, and to the general interests of the Connexion, over others who laudably conform to the existing Regulations.

2. The General Treasurers shall inform the Chairmen of any Circuits in their Districts, who may neglect to send their Subscriptions and Collections at the proper time; in order that the Superintendents of those Circuits may be admonished, by their Chairmen, for their want of punctuality, and reported to the Conference.

3. All money remitted from the country to the Treasurers shall be sent either in Cash, or Bankers' Bills, or Country Notes payable in London.

N. B. An Order on a Banker in London, when it can be given without expense, is preferable.

4. No *new* Cases shall be admitted, unless the Deeds be produced at the District-Meetings, in order to ascertain that the Chapels are properly secured to the Connexion.

5. An annual Collection shall be made in *all our Chapels*, in aid of the General Fund; and no commutation, by giving money from other sources instead of a Collection, shall be allowed in any case applying for relief.

6. It is recommended to the Trustees to be careful how they take up money on Annuities; as, in the consideration of Cases, the Committee can only have reference to the *common Interest* on the sums so borrowed. 1822.

VII. Q. What further Regulations does the Conference adopt respecting the General Chapel Fund?

A. 1. With a view more effectually to realize the great object contemplated in the establishment of this Fund, *viz.* the reduction of Chapel-debts, it is resolved, (on the recommendation of the Preachers and Trustees who compose the Chapel Fund Committee for this year, (1.) That in future, after a rigorous examination of all the cases proposed to the Committee for relief, the sum of Three Thousand Pounds only shall be allowed for *Annual Deficiencies.* (2.) That all the money collected above that sum, to the amount of One Thousand Pounds, shall be appropriated to the reduction of *Principal:* the most distressed Chapels having the first claim; but subject to such terms and conditions as the Committee may deem most advisable. (3.) That when the Annual Collections and Subscriptions for this Fund shall amount to considerably more than Four Thousand Pounds, that surplus shall be employed in *Grants* to aid the building of *New Chapels,* in the most promising places, in different parts of the Kingdom, under such regulations as the General Committee shall deem reasonable and practicable.

2. The Treasurers and Secretary are directed to address a Circular Letter to every Superintendent, expressive of the deep regret with which the Conference has learned that so many Circuits have been very deficient in their contributions to this Fund, and requiring that greater exertions be used, in order that something may be contributed *by every Circuit,* in the way of *Private* Subscriptions, in addition to the Public Collections.

3. The Preachers shall request some of the Trustees, in their respective Circuits, to accompany them in their application for Subscriptions and Donations; and shall make proper arrangements for that purpose at the December Quarterly-Meetings. 1823.

VIII. Q. What are the Resolutions of the Conference on receiving the Report of the Chapel Fund Committee?

A. 1. In order to expedite the business of that Committee in future years, it is ordered, that instead of *District*-Schedules, all the *Circuit*-Schedules of Chapels for which assistance is requested shall be forwarded by the Chairman of every District to the General Treasurers in London, by the first day of July.

2. The amount of Subscriptions and Collections received for this Fund in each Circuit shall be reported by the Superintendents at every Annual District-Meeting; and where any declension or gross deficiency shall appear, the Chairman shall make strict inquiry into the cause.

3. With a view to prevent unnecessary claims on the Fund, a minute and careful examination of those Cases, whose annual deficiency, estimated according to the existing Regulations, does not amount to Five Pounds, shall be made in all the District-Meetings, and a distinct report shall be made concerning them to the Committee at their next Meeting.

4. For the purpose of obtaining a correct Register of all the Chapels in our Connexion at home, every Superintendent shall produce at the next Annual Meeting of his District a copy (*printed*, if it be practicable) of the *Plan* of his Circuit, —those places at which we have Chapels being marked with the letter C; and these Plans shall be transmitted by the Chairman to the General Treasurers, together with the Chapel Schedules of each Circuit. 1824.

A COPY OF
A CIRCUIT SCHEDULE.

Dear Brother,

If there be any distressed Chapel in your Circuit, for which relief will be requested at the ensuing Conference, you will please to have the Statement given correctly, according to the annexed Schedule, which the Chairman of the District is to lay before the Committee of Distribution. If there are more than one, you can give a Copy of the Schedule to the Trustees for them to fill up. You will recollect that each Case sent to the Conference must pass through the District-Meeting, and have their sanction. You will request the Trustees who may apply for assistance to be very exact in giving in their Statements. We are, dear Brother,

Your's affectionately,

THOMAS MARRIOTT, } *Treasurers.*
SAMUEL WARREN. }

Feb. 20, 1827.

Statement of Chapel, in the Circuit. Built A. D. 18 . Original Cost, £
Present Debt, £

If the Debt have increased, specify the reasons of such increase. Ans.

Is the Chapel so settled as to be secured to the Connexion? Ans.

At what Rates are the sittings let per Quarter? Ans.
From to

If the Chapel has been built, purchased, or enlarged, since the year 1818, was the consent of the Building Committee obtained? Ans.

What is the number of Members connected with this Chapel? Ans.

INCOME.	£. s. d.	EXPENDITURE.	£. s. d.
Annual amount of Seat Rents		Annual Interest on Money borrowed...	
Rent of Land, Houses, or other Premises connected with the Trust		Ditto on Annuity (state the *rate* and *amount*)	
Rent of Sunday School, or any other School		Ground-Rent	
Anniversary Collection		Insurance	
Private Subscriptions raised for the Trust Concerns during the Year.....		For annual Rates and Taxes	
Any other Income not included in the foregoing items.....			
Deficiency			

Signed, *Treasurer.*

I have examined the Books of the Trustees of this Chapel, and find the Account correct.

Signed, *Superintendent.*

IX. Q. What is the judgment of the Conference on the Report and Recommendation of the Chapel Fund Committee?

A. They are unanimously approved: and it is therefore directed,—

1. That Duplicates of the Schedules of all Chapels which have received assistance shall be annually sent to the Chairmen of the Districts, in order to assist them in their inquiries into cases for which relief is requested; and that those Duplicates shall be preserved from year to year in every District, in a Book prepared for the purpose, so as to afford the means of convenient reference.

2. That a note shall be appended to the Schedules, requiring every Superintendent to examine the Trustee-Books, and to sign each Schedule, as vouching for its correctness, before he bring any Case to the District-Meeting. 1825.

X. On the Report and Recommendations of the Chapel Fund Committee, it is further directed,—

1. That the Rule made 1824 [see No. VIII. 2.] be confirmed, which requires the Chairman to make strict inquiry, in every Annual District-Meeting, what has been the amount of Subscriptions and Collections for this Fund in each Circuit.

2. The Superintendents of Circuits, and Chairmen of Districts, are required, before they sanction any application for the relief of distressed Chapels, to inquire whether the said Chapels, or any part of the Trust-Premises, be occupied as a Sunday School, and if so, whether a fair and reasonable rent be paid to the Trustees in consideration of such occupation. 1826.

III. THE SCHOOL FUND.

I. Q. What is allowed for the education of the Daughters of the Preachers?

A. No Daughter shall receive any thing from the School Fund till she is nine years old. She shall then have eight Guineas a year for four years. 1796.

[Daughters now receive Eight Guineas a year, from eight years of age, till they are fourteen.]

II. Q. As some Boys are prevented from going to School, when nearly eight years old, on account of our Rules which relate to the School: what can be done for the relief of such Children, consistently with the Rules?

A. Let such Children have One Pound per month, from the time they are eight years old, till they are taken into the School; but they are, notwithstanding to leave the School at fourteen years of age, as the other Scholars. 1799.

☞ Every Boy, when he leaves the School, has two new suits of clothes, six new shirts, six new pairs of stockings, two pairs of shoes, two hats, pocket-handkerchiefs, &c.

III. Q. Can any step be taken in aid of the General Fund for the support of Kingswood School, and the education of the Preachers' Children?

A. Let the Preachers, in making the Annual Collection, state to the Congregations the great increase of the Children, both Sons and Daughters, that are dependent upon it for their education, as well as the high price of most articles of provision. 1805.

IV. If any Boy shall discover an extraordinary genius, he shall be allowed to continue at the School longer than the usual period, provided that his Parents shall pay annually such a sum towards the expense of his board and clothing as the Committee may deem proper. 1808.

V. What directions are necessary respecting our Schools at Kingswood and Woodhouse-Grove?

A. 1. The Annual Public Collection shall be made as usual in the month of October; but, previously to that Collection, the Preachers shall apply in private to such of our Members and Friends, as are likely to become Annual Subscribers, and the names of such Subscribers shall be published.

2. If any Boy be removed from one School to the other, he shall bring a written Character from the Governor of the School which he leaves. 1813.

VI. The Plan of Classical Education, originally drawn up by Mr. Wesley, for the use of Kingwood School, shall be forthwith revived and adopted in that School. 1814.

VII. Q. Can any amendment be made in the existing Rule concerning Letters sent to our Public Schools?

A. In future, the Preachers who write to the Governors, or to the Boys, shall either send their Letters *post-paid*, or refund the amount of the Postage to the Governors at the ensuing Conference. 1815.

VIII. Q. Are any Regulations necessary respecting our Schools at Kingswood and Woodhouse-Grove?

A. 1. Let it be understood, that the most suitable

time for boys to *enter* at either School, is *the last week in the month of May;* that is, immediately after the annual vacation.

2. The preference, in selecting Boys to fill up vacancies in the Schools, shall always be given according to the seniority of the Fathers of those Boys, who are candidates for admission, in our itinerant work; except when a Parent, though senior, has one Boy already in either School.

3. Let the Rule which enacts, that no Boy shall be admitted to either of the Schools, until his Father shall have subscribed Five Guineas at least towards the purchase of Woodhouse-Grove, be uniformly and constantly enforced.

4. A regular Annnal Report of the Schools, with a List of the Subscribers, and of Public Collections, and an account of the Expenditure, shall be published in a separate form; and a Copy given to each Subscriber of Ten Shillings and upwards. The Account printed in the Appendix to our Minutes shall therefore include, in future, only the Public Collections, and the *total amount* of Private Subscriptions in each Circuit, together with an Account of the Expenditure. 1816.

IX. LET it be well understood, that all Parents, who send their Sons to either School, must pay the whole of their travelling expenses thither. 1817.

X. Q. WHAT further directions shall be given concerning the Regulation and Pecuniary support of our Schools at Kingswood and Woodhouse-Grove?

A. 1. The enlargement of the School-Libraries being deemed desirable, the Book-Steward is directed to transmit

for the Library of each School a Copy of every Book published in future at our Book-Room, on our own account; and our Preachers, who publish any Work, are also requested to present a Copy of it for each Library; such presentation being subject, however, to the opinion of the Local Committees, as to their suitableness for the use of the Scholars.

2. It is agreed, that, in future, all Parents who write to their Children at the Schools shall be required to send all their letters *post-paid*.

3. The annual vacation of both Schools shall commence in future with the second week in the month of May.

4. Considering that a regular and permanent income is of essential importance to these Institutions, and that, owing to the great additional expenditure occasioned by the increase in the number of Preachers employed in the Circuits, the Fund, by which the Schools are supported (and out of which the usual allowances for the Education of Preachers' Daughters, and of such Sons of Preachers as do not go to the Schools, are likewise paid,) is now in an exhausted and embarrassed state, the Conference peremptorily requires the Preachers *in every Circuit* to make respectful and earnest application to our liberal friends for Private Subscriptions, in the month of October, of every year, according to our existing Rule, and also to exert themselves in endeavouring to augment the amount of the Public Collections, to be made, in the same month, in all our Congregations. 1818.

XI. In order to facilitate the regular transaction of the business belonging to the School-Fund, and he annual settlement of its accounts, it is resolved:—

1. That all monies received for this Fund shall be

remitted to the GENERAL TREASURER, and to no other person. The Preachers are required uniformly to attend to this.

2. Any small fractional sums, (under One Pound,) which it may not be convenient in all cases to remit by post, at the time when the other monies collected in the Circuits are sent, may be reserved till the next Conference, and then paid as Balances to the General Treasurer: but notice of such *Balances reserved* shall be given, when the Collections at large are sent; together with Alphabetical Lists of all Subscribers of ten shillings and upwards, and a distinct statement of all that has been raised in each Circuit for the School-Fund.

3. The General-Treasurer alone shall have authority to make any payments which may be necessary, during the course of the year, whether to the Local-Treasurers of the Schools, or to any other person, on account of the several objects for which this Fund is established;—he shall annually settle his account with the Local-Treasurers, immediately after June 24th;—and he will be expected to produce the whole accounts of his Department for the past year, to the General Committee for School-affairs, appointed annually for the purpose of examining those accounts, and of reporting thereon to the Conference.

4. The sum of Six Hundred Pounds, expended (and charged in the printed accounts of 1818,) in the Erection and Furniture of the new buildings at Kingswood, shall for the present be borrowed, according to the Resolution of last Conference, on legal Interest, and considered as part of the standing debt of the School, for which the Trustees are to give security, until the Fund shall be in circumstances which will admit of its repayment, without embarrassing us in our ordinary annual expenditure. 1819.

XII. Although the Conference has resolved no longer to pay regularly *in advance* the usual allowances to the Children, who have claims on the School Fund, it is nevertheless agreed, that for the present year, the sums, which according to this resolution would become due to any Preacher at the Conference in 1821, for his Daughters, or for his Sons not at either of the Schools,—may be received by him out of the Collections or Subscriptions, to be made in his own Circuit in the month of October next, if sufficient for that purpose. But it is directed, that the Superintendents shall be very careful to be clear and correct in stating to the General Treasurer, when they make their remittances, what was the total amount of their receipts from Collections or Subscriptions of Friends, and also from Preachers' Contributions; and they are particularly to state, how much they have paid out of that sum for the School-Allowances, from the School-Fund, to Preachers' Sons and Daughters, with the names of the Children for whom any such sums have been paid, and the exact number of years during which such allowance has been paid to each such Child. 1820.

XIII. Q. What further Regulations are necessary in reference to our Schools?

A. 1. The Rule of last year, [See No. XII.] authorizing the Preachers who will have claims, due at the next Conference, to the usual Allowances for Education on Account of their Daughters, or of their Sons, not at our Schools, to receive the same *in advance*, out of the Collections and Subscriptions which will be made in their own Circuits for this Fund in the month of October, is to be regarded as a permanent Regulation. A Schedule is to be sent by the General Treasurer to every Circuit, in which the Superin-

tendent is distinctly to enter, according to the directions given in the said Rule, all his Receipts and Payments of every kind on account of this Fund, and such other particulars as are therein required.

2. The Committees of our Schools are directed, from year to year, to appoint Auditors, resident in the neighbouring Circuits, to examine their respective accounts, preparatory to their being laid before the Conference. 1821.

XIV. In future, the same person shall not be appointed to the office of *Governor* of the *Kingswood* or *Woodhouse-Grove School*, for more than six successive years. 1822.

XV. Q. What further measure can be adopted, in order to render the Fund for the support of the Schools, and for the Education of the Preachers' Children in general, more adequate to the great additional expenditure, which has been occasioned by the enlargement of the Connexion, and the increase of the number of Preachers?

A. Let there be a suitable interchange of Preachers, in all the Circuits in which it shall be found practicable, at the time when the Public Collections are made. 1824.

XVI. Q. As the Fund for the support of the Schools, and for the Education of the Preachers' Children in general, is still inadequate to the great additional expenditure which has resulted form the enlargement of the Connexion, and the increase of the number of Preachers,—what Plan can we adopt to meet the deficiency?

A. 1. The sum to be claimed from the Mission-Fund, towards the maintenance, clothing, and education of every Boy, at our Schools, who is the Son of a Preacher, actually

employed in our Foreign Missions, or of a deceased Missionary, shall in future be *Twenty-Five* Pounds per annum. And the Missionaries themselves shall be required to pay the Annual Subscription of Four Guineas, for each of their Boys, at the Schools, in common with the Preachers stationed in this country.

2. The General Treasurers shall immediately address a Circular Letter to the Quarterly Meetings of all those Circuits which have lately applied for, and received additional Preachers; reminding them of the unavoidable increase of expenditure, which is eventually entailed on the *School-Fund*, as well as on the other General Funds of the Connexion, by every increase in the number of Preachers; and urging upon them the necessity and *duty* of making proper exertions to augment, in their several Circuits, in a proportion corresponding to the augmentation of claims, the Subscriptions and Collections for that *Fund*. 1825.

XVII. Further Regulations to meet the great deficiency of the School-Fund.

1. Every Preacher who has a Son at the Schools, shall subscribe Two Guineas per annum towards the support of the Schools;—every Preacher who receives the allowance of Twelve Pounds for the education of a son at home, shall subscribe One Guinea per annum for the like purpose;—and every other Travelling Preacher shall be required to subscribe, at least, Half-a-Guinea per annum, in aid of the School-Fund.

2. In conformity to the liberal and judicious recommendations of the Circuit-Stewards, in several respectable Districts, it is agreed, that the usual Allowance of Six Guineas per annum, heretofore made from the Children's

Fund for those Sons of Preachers who are educated at home, shall henceforth be made also, out of the the same Fund, for those Boys who are educated at the Schools;—the gross amount of such last mentioned Allowances being considered as due on the 24th June, annually, from the General Treasurers of the Children's Fund to the General Treasurers of the School Fund.

3. At every District-Meeting, in the month of May, on the day in which the Circuit-Stewards are in attendance, during the transaction of the financial business of the District, the Chairman is directed to inquire particularly into the amount of the Subscriptions and Collections raised for the School Fund in each Circuit, and to compare them with the lists of the preceding year. Where any material deficiency, or want of due exertion, shall appear, the case shall be specially reported in the District-Minutes, and brought by the Chairman before the ensuing Conference.

N. B. 1. The Private Subscriptions and Public Collections for the Schools, &c. are to be made, as usual, in the month of October. All money belonging to this Fund is to be remitted to the General Treasurers, and *to no other persons*.—And it is expressly required, that the Collections, &c., received in October, shall be transmitted to the General Treasurers not later than the 15th of November.

2. The Treasurers' Accounts will be closed on the 24th of June, that they may bring with them to the Conference a complete Report of the state of the Fund; in order to which every Superintendent is required to transmit to the Treasurers a correct List of his Subscriptions and Collections, on or before the 20th of June.—Each Chairman shall extract from his District-Minutes every thing which relates to the School-Fund, which extract he shall send to the Treasurers prior to the above-mentioned day.—And,

further, every Superintendent shall pay to the Chairman of his District, at the time of the Annual District-Meeting, at latest, all *additional* Subscriptions or Collections which he may have received after the 15th of November. 1826.

IV. THE CHILDREN'S FUND.

I. Q. WHAT Regulations shall be made in respect to those Preachers, who marry Widows that have Children by former Husbands?

A. Such Preachers shall have no assistance either from the public Funds, or from the Circuits in which they labour, for the Children which their Wives have had by former Husbands. 1798.

II. Q. WHAT is the result of the inquiries which were made, by order of the last Conference, of the Preachers and Stewards assembled in the late District-Meetings throughout the kingdom, concerning the Plan, often recommended by several respectable Friends, for stationing the the Preachers' Children on the Circuits, (as it respects the payment of their usual allowance,) in a fair and equitable manner, according to the numbers and other circumstances of the Societies?

A. It appears from the Minutes of the District-Meetings, now read, that the principle and outline of that Plan are very generally approved. The Conference, therefore, resolves as follows: *viz.*:

1. That every District shall be considered to be responsible for providing within itself, and by its own local resources, the usual quarterly allowances for such a number of Preachers' Children, as shall be found, on annual examination and calculation, to be fairly chargeable on the Circuits belonging to that District, according to the principle of proportion to numbers in Society.

2. That when the Number of Children's Allowances, to be provided in each District collectively has been ascertained, those Allowances shall afterwards be annually divided among the several Circuits of that District; and every Circuit shall be responsible for the sum so allotted to it, as its equitable share of this part of the General Expenditure of our Connexion, and shall be expected to furnish that sum by quarterly instalments, either out of its own regular Income, or if necessary, by means of extraordinary local exertions.

3. That although in ascertaining the number of Childrens' Allowances to be charged on every *District*, the Number of Members is to be the *sole* principle of calculation, it is recommended, that in the partition of those Allowances among the several *Circuits* which compose that District, while the number of Members in each Circuit is still to be considered as the *leading* principle on which the division shall be made, the comparative circumstances of the Circuits, *in other respects*, shall also be taken into the account, and allowed to modify in particular cases the application of the general principle of *Numbers;* so that the more burdened Circuits may, as much as possible, be relieved by others in the same District, and the whole quota for each District be always raised within itself.

4. That the Sums thus charged on the Districts, and divided among the Circuits, shall be considered as constituting a separate Fund, to be called *The Children's Fund;*

and that in consequence of this arrangement, no Allowances for Children's Quarterage shall in future be paid out of the Contingent Fund, either at the District-Meetings or at the Conference.

5. That two *General Treasurers* for the Children's Fund shall be annually appointed by the Conference; and that the Preachers and Circuit-Stewards of every District, when assembled in their annual District-Meeting, shall appoint one of our respectable Friends to act as *Local Treasurer* for the same Fund, in that District, during the ensuing year.

6. That the Circuit-Stewards of every Circuit shall be expected to pay the regular Allowances for Children, (by quarterly instalments, as usual,) to those Preachers, stationed for the time being in their Circuit, who are entitled to receive such Allowances, according to our existing Rules.—If the quota of contribution to the Children's Fund, charged on that Circuit according to the second and third Articles of this Plan, shall be *less* than the sum which they thus actually advance for the children of their own Preachers, they shall be entitled to receive the *Deficiency* back again, through the District Treasurer, out of the Children's Fund.—But if the quota charged on that Circuit shall be *more* than is needed for the payment of the Children of their own Preachers, they shall immediately after every Quarterly Meeting remit the *Balance* to the District-Treasurer.—In all these cases, whatever sums the Circuit-Stewards shall advance to their own Preachers for their Children, according to Rule, such sums shall be considered, when duly certified to the District-Treasurers, as paid on behalf of the Children's Fund, and entered in the District-Accounts accordingly.

7. That the Local Treasurer of each District, after

settling his Accounts with the Circuit-Stewards of his District, shall immediately report the result to the General-Treasurers; stating distinctly and in detail, (1.) The Number, Names, and Ages, of all the Children of Preachers actually stationed in that District, for whom Allowances are claimed from this Fund: (2.) The Number of allowances for Children charged on each particular Circuit in his District, in order to make up the quota of that District: (3.) Whether, in his District, the sum charged on the several Circuits for this Fund, according to the preceding Plan, is *more than sufficient*, or *less than sufficient*, to pay the whole of the Allowances due for Children to Preachers in that District; and, in the former case, what is the amount of the *Surplus* which the District-Treasurer has to pay to the General Treasurer, or, in the latter case, what is the amount of the *Deficiency* which the General Treasurer is expected to furnish to the District-Treasurer.

8. That the General Treasurers, on receiving these Reports from the District-Treasurers, shall proceed, as soon as possible, (not later than the ensuing Conference,) to settle the whole account for the year, by collecting the *Surpluses* of some Districts, and paying the *Deficiencies* of others,—by which method, the obvious inconvenience, resulting from the very great inequality of the Number of Members in Society, and of the Preachers' Families, in the different Districts, will, it is hoped, be satisfactorily removed, as far as it affects the present new arrangement.

9. That a Committee, consisting of the President and Secretary of the Conference, the Chairmen and Representatives of Districts, the General Treasurers of the Children's Fund, and such other Persons as may be appointed, shall annually meet, at the place where the Conference is to assemble, for the purpose of examining the Accounts of this

Fund for the year preceding, and of making the necessary calculations and allotments for the year ensuing. For the guidance of this Committee in these calculations, every District-Meeting shall annually specify, in its Minutes, the probable number of Children for whom the Preachers then in that District will claim allowances from the Fund for the *following* year.

10. That all the proceedings in the District-Meetings respecting this Fund, and Copies of the Reports to be made by the District-Treasurers, containing full information on all the points specified in the seventh Article of this Plan, shall be annually recorded in the Minutes of the District, and brought, together with the General Treasurer's Account, before the Committee at the Conference, to be appointed under the preceding Article.

11. That it is expedient, in order to promote the universal adoption and success of this Plan, that a Special Financial District-Meeting shall be held, soon after the termination of the present Conference, in every District, consisting of such Preachers as can most conveniently attend, (the Superintendent, at least, of every Circuit,) and also of the Circuit-Stewards throughout the District, whose presence, as the official financial representatives of their several Circuits, shall be most earnestly requested. The place of meeting shall be determined by the Chairman, and the time shall be so fixed, as to *precede* the Michaelmas Quarterly Meetings. The Preachers and Stewards, thus assembled, shall fix, definitely, for the year ensuing, what part of the Children's allowances, charged on their District collectively, shall be provided by each Circuit individually; and shall choose a Local Treasurer for this Fund, who shall act in the District for which he is so appointed, until the next Annual District Meeting, at which time he must be

re-elected, or a successor appointed, according to the fifth Article. 1819.

III. Q. What is the judgment of the Conference on the subject of the *Children's Fund*, established last year?

A. On receiving the Report of the General Treasurers and of the Committee, it is resolved,

1. That we consider the Institution of this Fund, and the mode of paying the usual Circuit-allowances for the Children of Travelling Preachers which has thus been introduced, as a most beneficial and important measure, highly equitable in its principle, and calculated greatly to facilitate the proper stationing of the Preachers, as well as to equalize that part of the expense connected with our plan of General Itinerancy, which may be considered as the *common* burden of the whole Connexion.

2. That the thanks of the Conference, and of the whole Body of Methodists, are particularly due to those Circuits, whose number of members is large in proportion to the number of Preachers employed in them, but which have set the example of prompt and chearful compliance with the new Regulations on this subject, and thus evinced their superiority to merely local interests, and their generous concern for the welfare of the Connexion at large; and that after such examples, and the sanction which has been given to the plan by the very general approbation of the Connexion, the Conference cannot but confidently anticipate, for the ensuing year, the universal adoption of this measure, as detailed in the Minutes of 1819, (see No. II.) which are hereby unanimously confirmed, with the additions, and subject to the explanations, contained in some subsequent articles of the present Minute.

3. That the Committee, to be appointed at this Conference, for dividing among the several Districts the probable disposeable Product of the Contingent Fund for 1821, shall also be a Committee for stationing the Children on the Districts for the ensuing year; but that in future the Committee of the Children's Fund, appointed to meet on the day before the Conference, shall annually undertake that office, according to the Rule of last year.

4. That the said Committee, in making their calculations for that purpose, shall take the numbers of Members in the Circuits composing each District, exactly as they have been reported to the Clerks at this Conference; and that the numbers, *as annually reported at the Conference*, by the Representative of the District, shall in all cases be adopted, for the year then next ensuing, as the general basis of all calculations affecting this Fund,—because any partial alteration, even in case of real error, would usually be of small consequence to the individual Circuit or District, and could not be effected, after the general calculations have been once made and published, without materially deranging the whole plan.

5. That in dividing the Children's Allowances among the several Districts, according to their number of members, on the ratio which may be annually found just and necessary, when a *fractional* number occurs, if such fractional number be *one half or upwards* of the whole number which ought to provide for one allowance, it shall in every such case be reckoned as if it had amounted to that whole number, and one additional child shall, for that year, be stationed on that District. And if this provision shall not prove sufficient to make up the loss which would arise from the omission of Fractional Numbers in the Division, *One Allowance more*

shall be added to those Districts, whose Fractional Numbers come *nearest to the one half of the Number fixed in the General Ratio*, until the whole Number of Allowances which are wanted shall have been distributed among the different Districts.

6. That the Division among the Districts having been made at the Conference, on the plan above-mentioned, the Preachers and Circuit-Stewards of each District, assembled in a special Financial District-Meeting, to be held before the Michaelmas Quarterly Meeting, according to the 11th Article of the preceding Minute, shall then proceed to determine definitively what part of the Children's Allowances, charged on their District collectively, shall be provided by each particular Circuit, and to adopt such measures as they may think necessary for securing the due collection of the quotas allotted to the several Circuits, so that the whole may be duly received by the District-Treasurer, and the surplus, if any shall remain, after paying the Children then in that District, be by him paid into the hands of the General Treasurers, (in *Cash*, or *Notes* payable on demand in London,) *not later* than the *Wednesday before the ensuing Conference*.

7. That the Circuit-Stewards of every Circuit shall be requested, regularly to pay, either to the District-Treasurer, or to their Preachers on his account, *at the close of every Quarterly* Meeting, whatever sum may be then due from their Circuit for Children's Allowances; in order that the District-Treasurer may, as far as possible be enabled to make the usual *Quarterly* payments in his own District, at the proper time, without being subjected to the necessity of large pecuniary advances on account of the Fund.

8. That the Financial District-Meetings in September

shall not *vote* any grant of money from the Contingent Fund to any Circuit which may solicit such assistance, unless such Circuit engage to pay the whole of the *Children's* Allowances, allotted to it for that year, according to Rule: and neither the regular District-Meetings, nor the Conference, shall *pay* any sums so granted, unless it shall be certified that the said quota of Children's Allowances for the year has been, or will be honorably discharged by the Circuit; or, at least, that the Stewards have consented to the deduction of the sum wanted for that purpose from the amount of the Ordinary Deficiencies which were previously voted to their Circuit, so that its allotted share of Children's Allowances may, in all cases, be duly provided in the course of the current year.

9. That the usual Quarterly Allowance to Children, having regular claims on this Fund, shall only commence on the first Quarter-day after their birth: one Quarter's Allowance, in advance, shall then be considered as becoming due, and the same sum as due on every succeeding Quarter-day (except in the case of boys while at our Public Schools), until they attain to that age at which, according to our established Rules, the allowances finally cease to be claimable:—but in all cases of Children born in the course of the year, (between one Conference and another,) and not included in the account, laid before the preceding Conference, of the *probable* number to be provided for in that year, nor in the calculations founded on that account; the *Circuits*, in which such cases shall occur, shall be earnestly requested to provide whatever Quarterly Allowances may become due for those Children, during the remainder of that year, out of their own local Funds, so that the accounts of the Children's Fund may not be perplexed by any reference to

such Children. If in any instance, however, it shall appear to the annual District-Meeting to be absolutely impracticable for a Circuit to raise this small additional sum, they may recommend it as a special case to the Committee of the Children's Fund at the following Conference, who shall suggest such mode of relief, as in the circumstances of the Connexion at the time, they may deem practicable and expedient. If any Children, regularly entered on the List, and included in the calculations of the year, shall die before its termination, a proper proportion of the Allowance shall be retained by the District-Treasurer, and by him distinctly accounted for to the General Treasurer.

10. That in the regular Minutes of every District-Meeting, the Chairman is required to direct the annual insertion of a complete and particular List of the *names* of all the Children of Preachers then stationed in that District, for whom the usual Quarterage is claimed, during *that* year, whether paid by the Treasurer of the General Children's Fund, or in the Circuits: And to the name of each Child on the List shall be appended its *age, at the Midsummer Quarter-day of that year;* so that it may be annually ascertained, by the compilation of one general List, not only how many Children have claims on the Circuits or Fund, but also for how many years the allowance has been already paid for each Child, and how much longer such Child will be entitled by Rule to receive the Allowance. In stating the *ages,* the additional *Quarters,* if any, should be added to the number of *years* specified in the account.

11. That every Chairman is further required, to obtain at the annual Meeting of his District, and cause to be inserted in its Minutes, a List, containing the *probable* number of Children for whom each Preacher then stationed

in his District will have to claim the Allowances for the *following* year; and to produce such List, in the Committee of the Children's Fund, on the day before the Meeting of the Conference, in order to assist the said Committee in making the necessary calculations and allotments for the year ensuing.

12. That the District-Treasurers shall be earnestly requested to settle their Accounts for the year with the Stewards of every Circuit in their District, as soon as possible after the Midsummer Quarterly-Meetings in each year; and to transmit to the Secretary of this Fund, *the complete Accounts of the District* for that year, in reference to the said Fund, not later than the *Tenth Day of July;* in order that time may be afforded for arranging the whole, and preparing them for the Committee at the Conference. The Account of every District-Treasurer should include, (1.) The Names and Total Number of Children of Preachers actually stationed in that *District*, for whom Allowances are claimed. (2.) The Number of Allowances for Children charged on *each particular Circuit* of his District, in order to make up the Quota which was allotted to that District by the Committee at the preceding Conference. (3.) A Statement, whether, in his District, the Sums charged on the several Circuits for this Fund have been *more than sufficient*, or *less than sufficient*, to pay the whole of the Allowances due for Children to Preachers in that District; and, in the former case, what is the Amount of the *Surplus* which he, as District-Treasurer, has to pay to the General Treasurers; or in the latter case, what is the Amount of the *Deficiency* which the General Treasurers are expected to refund to the District-Treasurer. 1820.

IV. It is resolved,

1. That the Chairman of every District shall be required to see that all the Regulations respecting the management of this Fund, which are detailed in the two preceding Minutes, with the additional Provision contained in the next Article of this Minute, be fully carried into effect in the District under his charge; and that he shall be held individually responsible for the insertion in his District-Minutes of the proper Lists, described in the 10th and 11th Articles of the preceding Minute, and for the timely transmission of them to the Committee of the Children's Fund at their Meeting before the Conference.

2. That to prevent confusion in the Accounts of the District-Treasurers, and for other weighty reasons, it is now found necessary to direct, that no Preacher's Child, born in the course of the year, (between one Conference and another,) *and not included in the accounts*, laid before the preceding Conference, *of the probable number* to be provided for in that year, *nor in the arrangements of the Financial District-Meeting in September*, shall have any allowance *for that year* from the Children's Fund; but that for every such Child the Preacher shall be entitled to claim the regular Quarterly Allowance, during the remainder of that year, from the Stewards of the Circuit to which he belongs.

3. The District-Treasurers, who, after paying the Children's Allowances for the year in their respective Districts, may have any surplus in their hands, are respectfully requested to transmit the same *in Cash*, or *Notes payable in London on demand*, to the General Treasurers, not later than *one week before the meeting of the ensuing Conference*. 1821.

V. Q. What further directions does the Conference give in reference to the *Children's Fund?*

A. 1. That, in case of the death of any of those Children who are provided for by this Fund, the Parents shall be permitted to receive for them the usual Allowance to the end of the year in which they died, in order to enable them to pay the expenses of their affliction and funeral, when those expenses are not paid by the Circuits in which they are stationed.

2. All Letters on business relating to this Fund should be *post-paid*. 1822.

V. THE PREACHERS' FUND.

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1. Q. Are any directions necessary concerning the management of the Preachers' Fund?

A. No money that has been or shall be subscribed to that Fund, shall be applied on any account to the discharge of contingencies or to any other purposes whatsoever, except those which the Rules of the Fund direct. 1791.

II. Q. Are there any Regulations to be made in respect to the Preachers' Fund?

A. The Subscriptions of the Travelling Preachers shall, in future, be considered as separate from the Subscriptions of the People; and the Subscriptions of the People shall be considered as forming a Fund of Charity, which is to be applied only to the assistance of real objects of mercy among the Supernumerary and Superannuated Preachers, and the Widows of Preachers: nevertheless, those who have hitherto received allowances from the Fund, shall continue to receive them, notwithstanding this Regulation, as a retrospective law would be unjust. The Subscriptions of the Preachers, being their own money, subscribed, in general, with great difficulty, out of their little pittance, shall be distributed among the Supernumerary and Superannuated Preachers and Widows, according to strict and impartial Rules of justice. 1799.

III. THE "*Rules and Regulations of the Methodist Preachers' Annuitant Society,*" shall be printed in Octavo, and a Copy sent to every Member, for which he is to pay One Shilling. 1813.

RULES AND REGULATIONS

OF

AN INSTITUTION

CALLED THE

ITINERANT METHODIST PREACHERS' ANNUITANT SOCIETY,

FORMED IN LIVERPOOL,

August 12, 1813.

CERTAIN Itinerant Preachers of the People called Methodists, late in Connection with the Reverend John Wesley, deceased, having agreed to form a Benefit Society, to be known by the name of the ITINERANT METHODIST PREACHERS' ANNUITANT SOCIETY, for the relief of Superannuated Preachers among themselves, and of the Widows of those who have died in connexion with the Conference of the above-named People;—and the said Preachers having formed a set of Rules and Regulations for the above purpose, at their Annual Conference held in Bristol, in the year 1798, and having exhibited the said Rules and Regulations at the General Quarter Sessions, held in and for the City and County of Bristol, —they were duly examined, allowed, and registered in the Court of the said City, on the 15th day of July, 1799:—And the said Preachers having afterwards agreed to revise and alter the said Rules, the alterations then

made were exhibited, allowed, and also registered at the Quarter Sessions held in and for the aforesaid City, on the 17th day of January, 1800:—And the said Preachers in their present Conference, held in Liverpool by adjournments from the 26th day of July to the 12th day of August, 1813, having agreed to revise, alter, and amend all the Rules made and registered as aforesaid, do now make and adopt the following Rules and Regulations, in the place of the aforesaid Rules and Regulations; and therefore do unanimously resolve:—

I. That this Institution shall be called, THE ITINERANT METHODIST PREACHERS' ANNUITANT SOCIETY.

II. That every Preacher, who is now, or shall be hereafter, received into full Connexion with the Conference of the People called Methodists, may become a member, if approved of by a majority of the Society.

III. That as the Methodist Preachers, late in connection with the Rev. John Wesley, deceased, have a property in books, in their Book-Room, City-Road, London, which property is valued at, and is worth, Six Thousand Pounds Sterling; the said Preachers, including the members of this Society, have agreed to convey the said property to this Society, to be subject to its disposal, and applied to its use, according to the Rules and Regulations of the same; and they have agreed also, that the Steward of the said Book-Room, for the time being, shall give a bond to the Treasurer of this Society, for the time being, for the above sum of Six Thousand Pounds Sterling, bearing legal interest from the date of these presents; which interest is to be paid annually into the hands of the said Treasurer, to be applied

to the use of this Society, according to its Rules and Regulations.

IV. That every new member shall, on his admission, pay *Ten Guineas* into the Funds of this Society; and that every Preacher shall subscribe annually *One Guinea and a Half:* the money to be paid at the time of the meeting of Conference.*

V. That every member of this Society, who is considered as superannuated by the Conference, or by them declared incapable of fulfilling the duties of an Itinerant Preacher, shall receive an Annuity from this Institution, according to the plan hereunto subjoined; that is to say,

If he have travelled, under the direction of the Conference, less than twenty years, he shall receive annually *Twenty-four Guineas:*

If he have so travelled twenty years, and less than twenty-five years, he shall receive annually *Thirty Guineas:*

If he have so travelled twenty-five years, and less than thirty years, he shall receive annually *Thirty-five Guineas:*

If he have so travelled thirty years, and less than thirty-five years, he shall receive annually *Forty Guineas:*

And if he have travelled thirty-five years, or upwards, he shall receive *Forty-five Guineas:*

The payments shall be made every six months, and shall commence from the time at which the said member is superannuated, or declared incapable, as aforesaid.

* The terms of admission now are Eleven Guineas, and the Annual Subscription Three Guineas.

VI. That the widows of members, under the regulations hereinafter-mentioned, shall receive an Annuity from this Institution, according to the following Plan; that is to say,

If the deceased member had travelled, under the direction of the Conference, less than ten years, his widow shall receive annually *Twelve Guineas:*

If he had so travelled ten years and less than fifteen years, she shall receive annually *Eighteen Guineas:*

If he had so travelled fifteen years, and less than twenty years, she shall receive annually *Twenty-four Guineas:*

If he had so travelled twenty years, and less than twenty-five years, she shall receive annually *Thirty Guineas:*

If he had so travelled twenty-five years, and less than thirty years, she shall receive annually *Thirty-five Guineas:*

If he had so travelled thirty years, and less than thirty-five years, she shall receive annually *Forty Guineas:*

And if he had so travelled thirty-five years, or upwards, she shall receive annually *Forty-five Guineas:*

This Annuity shall be paid, as above specified, so long as each widow continues unmarried; but shall cease immediately on her re-marriage.

VII. That no woman, who shall have married a member of this Society, after he has been superannuated, or declared incapable as aforesaid, shall, after his decease, receive any benefit from this Institution.

VIII. That the widow of a preacher, who has been married to the said preacher after he had travelled twenty years, shall not be entitled to the Annuity of *Thirty Guineas*, until she have paid down *Fifteen Guineas* for the use of this Society, over and above what her said husband had paid

before into the Society's Funds; but that the said widow may, and shall be permitted to pay the said Fifteen Guineas by instalments of Three or more Guineas, per annum, above her Annual Subscription.

IX. That every Annuitant shall continue to subscribe *One Guinea and a Half* annually to the support of this Fund, at the time above-mentioned.

X. That no member of this institution shall be considered as a superannuated preacher, but he who is declared by the Methodist Conference incapable of fulfilling the duties of an Itinerant Preacher, as aforesaid.

XI. That if a member of this Society, above fifty-five years of age, marry a woman under thirty, she shall not, at his decease, be entitled to any support from this Fund: and if he marry a woman above thirty, and under forty, she shall have *Twenty-four Guineas* per annum only.

XII. That a member, expelled from the Methodist Connexion by the Conference, or who shall, of his own accord, withdraw from being an Itinerant Preacher, or from continuing to be a member of this Society, shall be considered as excluded, to all intents and purposes, from all benefit from this Institution; and that the said member shall forfeit all the monies he has paid into its Funds.

XIII. That a Treasurer, with two or more Stewards, shall be appointed, who shall annually receive the monies belonging to this Institution; and after paying all legal claims, shall immediately put out the surplus on legal interest, under the direction of a Committee of not less

than eleven members, chosen by ballot from the Subscribers, at the annual Meeting of the Society. The concurrence of five members, at least, shall be necessary to authorize any disposal of the said surplus.

XIV. That if, in the judgment of three-fourths present of the members of this Society, its funds should be found to have increased so as to admit of an increase of the annuities, such addition shall be made to the annuities, as in the judgment of the said three-fourths of the members, the funds shall be deemed capable of affording.

XV. That if the expenditure should, at any time, exceed the income, a majority of the members, at one of the annual Conferences of the people called Methodists, shall fix on a plan, which shall cause the income at least to equal the expenditure, by increasing the annual subscriptions, or by lessening the annuities, or by both, or by any other method which the wisdom of the members may devise, so as still to preserve the Institution according to its original spirit and design.

XVI. Provided, that if this Society should, at any time, be so diminished as not to be able to answer all the purposes now intended by it, then the Society shall be dissolved in the manner required by the Act of Parliament,* if a dissolution can be so obtained, but not otherwise.

* Extract from the 33d Geo. III. Ch. 54. Sec. 12.—"That it shall not "be lawful for any such Society, by any Rule, Order, or Regulation, at "any general meeting, or otherwise, to dissolve or determine such So-"ciety, so long as the Intents or Purposes declared by such Society, or "any of them remain to be carried into effect, without the consent and "approbation of five-sixths of the then existing Members of such Society, "and also of all Persons then receiving, or then entitled to receive

XVII. That every thing relative to the management of this Society, shall be done by a majority of the members then present.

XVIII. And whereas it has been usual for several of the members and friends of the Methodist Societies, late in connexion with the late Rev. John Wesley, to subscribe certain monies annually, for the support of afflicted supernumerary and superannuated Preachers, and of their families, and also of the widows and children of such Preachers: and whereas by the Act of Parliament, under the authority of which this Society is founded, provision is made for the receiving of voluntary subscriptions, donations, and legacies, in aid of the funds of such institutions; it is hereby agreed, that an account of such contributions shall be taken by the Stewards of the Society; and that they shall be kept separate from the account of the subscriptions of the members of the said Society: and termed, *The Methodist Preachers' Auxiliary Fund:* And for the better execution of the designs of the said contributions, it is further agreed, that a Committee of not less than Eleven persons, according to section the 5th, of the aforesaid Act, shall be chosen by ballot, at the annual meeting of the said Society; which Committee shall hear all claims on the said Auxiliary Fund, and shall determine on the sum to be allowed to each claimant: And if the said claimant be dissatisfied with the sum allowed to *him* or *her*, by the said Committee, he or she may appeal to the Society at large, at their annual meetings, whose judgment shall be decisive and final.

" Relief from such Society either on account of sickness, age, or in-
" firmity, to be testified under their hands individually and respectively."

XIX. That any member, neglecting to send his annual subscription at the time above-mentioned, shall be fined, for the first year, *Five Shillings;* for the second year, *Half-a-Guinea;* the fines to be thrown into the common stock; but if he neglect to send in his subscription for *three* years, he shall be excluded, and forfeit all the monies he has paid into this fund, unless such person may have been employed by the Conference in any of the foreign missions; the case of such a member shall be determined by a majority of the members then present. The provisions of this rule shall apply to the payment of the annual subscriptions of all claimants on the Society, as well as to the subscriptions of members.

XX. If a Preacher, who has been considered as superannuated, and who in consequence has become a claimant on this Society, according to the fifth Rule, become again an effective man, he shall cease to be an annuitant: but if he be declared again superannuated, and incapable of fulfilling the duties of an Itinerant Preacher, he shall have the same claims as heretofore, subject to the provisions and regulations already mentioned.

XXI. That all difficulties and disputes relative to the business of this Society, shall be referred to a Committee of Eleven persons, chosen annually by ballot from the members then present; and the judgment of the majority shall be finally decisive; provided the said judgment be not contrary to any thing in the existing Rules of this Society.

XXII. That the books of the said Society shall be *so* kept, that any member may have free access to them at all times.

XXIII. That all the accompts of the said Society shall be publicly read over at, and approved by, the annual meeting of the said Society.

I, the undersigned, one of his Majesty's Justices of the Peace for the County of Lancaster, do approve of the above-written Rules.

JOHN VAUSE.

At the General Quarter Sessions of the Peace, held by adjournment at Liverpool, in and for the County of Lancaster, on Wednesday the Eleventh day of May, in the Fifty-fourth year of the Reign of King George the Third, the before-written Articles were allowed and confirmed.

(Signed) E. GORST,

Deputy Clerk of the Peace.

VI. THE AUXILIARY FUND.

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1. The mode of supplying the wants of our Supernumerary Preachers shall be left to the discretion of the Committee of Eleven, annually appointed; who shall determine the measure of relief that ought to be afforded to the respective claimants, in addition to their Annuity from the Legal Fund; and shall also decide, according to circum-

stances, from what source the additional allowance should be derived. 1806.

II. The Account of all the Receipts and Disbursements of the *Methodist Preachers' Auxiliary Fund* shall, after this year, be published, not in the Minutes, but separately, in the octavo size, and a Copy sent to every Subscriber of Half-a-Guinea, and upwards. The Superintendents are to bring with them to the Conference, for that purpose, an accurate List of the Subscribers in their respective Circuits, alphabetically arranged, and to deliver it, with the monies, to the Clerk of the said Fund. 1813.

N. B. By a Minute made at the Conference at Leeds, in 1818, it was enacted, that every Circuit, however poor, should produce One Guinea to this Fund; and that the Superintendent Preacher should be held responsible for the Money.

III. Q. In what manner shall our Rules respecting the Preachers' Auxiliary Fund, be executed?

A. 1. All allowances proposed to be made out of that Fund in certain cases of peculiar affliction, to Preachers regularly stationed in Circuits, shall be first proposed in the Quarterly-Meeting, and recommended by the signature of one of the Circuit-Stewards. They shall then be examined in the District-Meetings, and receive their sanction. They shall next be submitted, after the cases of Superannuated and Supernumerary Preachers, and those of the widows and children of deceased Preachers have been considered, to the investigation of the *Committee of Eleven*, chosen, according to law, at every Conference. The decision of that Committee, if approved of by the Conference, shall

be final. And no allowance for affliction shall be paid to Preachers, stationed on Circuits as effective men, which has not been thus examined and approved.

2. A Report of the whole Receipts and Disbursements of the Auxiliary Fund, shall continue to be published annually, and a copy sent to every Subscriber of Ten Shillings or upwards. In the Preface to every such Annual Report shall be re-printed the following Rule, according to which all Subscriptions to it are strictly appropriated: viz.

"The monies raised for the Auxiliary Fund, shall be applied, after paying the Old Annuitants who have regular claims upon it, (1.) To supply the wants of Supernumerary Preachers, not yet declared superannuated. (2.) To assist Preachers who have been visited by peculiar personal or family afflictions. (3.) To furnish additional aid to superannuated Preachers, whose legal allowance from the Methodist Preachers' Annuitant Society is inadequate to their wants. And, (4.) in general, to defray various miscellaneous expenses, respecting the families of disabled or deceased Preachers."

3. Among the cases provided for under the preceding Rule, those of the Children of deceased Preachers shall be taken into particular consideration by the Committee of Eleven; and a sum not exceeding the amount of the usual provision for Children of living Preachers, shall be appropriated for their education and maintenance.

4. The relief to be occasionally granted to Preachers in the cases of affliction, described under the first Article of this Minute, is only to be allowed out of the Auxiliary Fund, in such instances of peculiar affliction as cannot be relieved in the ordinary and regular way, by the exertions

of the Circuits in which those Preachers labour. The District-Meetings, and the Committee of Eleven, are required to pay particular attention to this point.

5. Every Superintendent, in whose Circuit any Claimant on the Auxiliary Fund may reside, is required to lay the whole case of such Claimant before the District-Meeting of which he is a member; the particulars of which shall be entered upon the District-Minutes for the direction of the Committee of Eleven. On the same Minutes shall also be entered the exact age of those Children of deceased Preachers, in whose behalf any claim is made upon this Fund. 1815.

IV. The Minute made last year, [see No. III.] which declares, that "the relief to be occasionally granted to Preachers in cases of affliction, is to be allowed out of the Auxiliary Fund, only in such instances of peculiar affliction as cannot be relieved in the ordinary way, *by the exertions of those Circuits on which such Preachers labour*,"—shall be annually re-printed, with the other Rules respecting the Distribution of the Auxiliary Fund, in the Report of that Fund. 1816.

V. It is resolved, that in the Grants which are annually made from the Auxiliary Fund, the Committee of Eleven, legally chosen, shall take into consideration all the circumstances of the Claimants, including the number of Children dependant on them, and shall grant, in one total Sum, according to the necessity of the case, such supply as may be judged expedient, consistently with the state of the Fund; but it is the determination of the Conference, not to go beyond the Income of the Year in the distribution of the Money which shall be granted. 1820.

VI. The Chairmen of Districts are required to send to the Treasurer such parts of the Minutes of the District-Meetings as relate to the *Auxiliary Fund, immediately after the Meeting of their Districts;* in order that he may have sufficient time, before he leaves his Circuit to attend the Conference, to arrange and prepare the Cases recommended to the consideration of the *Committee of Eleven.* 1826.

Miscellaneous.

I. THE BOOK-ROOM.

As the Book-Concerns of the Methodist Connexion have ever been an important part of its economy, and the Regulations which from time to time were found necessary to carry it on became numerous and complex, a Digest of the Rules was found to be desirable as early as the year 1804. To this object, therefore, the Book-Committee in London at that time directed their attention, and "recommended to the ensuing Conference carefully to revise all their Rules respecting printing and publishing, and to insert in the Minutes a proper Digest of the whole, containing the result of their final deliberations and conclusions upon these subjects; as it appeared to that Committee, that the Rules then in existence were not sufficiently clear and consistent."

The Conference, however, though they were sensible of the importance of the recommendation, were, through the multiplicity of business, unable to enter into the subject, and referred the accomplishment of the design to the Book-Committee. After considerable deliberation they submitted a System of Rules, containing most of their old, and some new ones, to the consideration of the Conference of 1806.

The Plan was considered and adopted by that Conference, as their Plan for conducting and managing their Book-Concerns, and was accordingly published by their authority, for the information and direction of all the Members of their Body.

Since that time it has undergone another revision, which brings it down to the year 1824.—This Document, together with the Preamble which accompanied the former System of Rules, is presented in the following pages.

PREAMBLE.

Our late Father in God, the Rev. John Wesley, was the original Founder and Proprietor of our Book-Concern. He printed, published, and sold his own and his Brother's Works, with the Works of the late Rev. John Fletcher, and other Preachers in his Connexion, for the benefit of mankind in general, and the maintenance, defence, and progress of Methodism in particular. He had a printing-office, warehouse, shop, &c. of his own, and employed such servants therein as he thought fit. The Assistants of the Circuits were his Agents in the Country, and sold his Publications for the allowance of one penny in every shilling, and, in some cases, without any allowance whatever. The Preachers stationed in London for the time being, with Mr. Wesley's principal servants in the business, were a Committee of advice, and the profits of the concern, were at Mr. Wesley's disposal.

The Assistants of the Circuits settled annually with Mr. Wesley's Book-Steward, and he was accountable to Mr. Wesley.

In Mr. Wesley's last Will and Testament, bearing date February 25, 1789, there was the following clause respecting his Books, &c.—

"I give all my Books now on sale, and the Copies of them, (only subject to a Rent-charge of £85. a-year to the Widow and Children of my Brother) to my faithful friends, John Horton, merchant, George Wolfe, merchant, and William Marriott, stockbroker, all of London, *in Trust* for the general Fund of the Methodist-Conference, in carrying on the Work of God by Itinerant Preaching: on condition that they permit the following Committee, Thomas Coke, James Creighton, Peard Dickinson, Thomas Rankin, George Whitfield, and the London Assistant for the time being, still to superintend the Printing Press and to employ Hannah Paramore and George Paramore as heretofore, unless four of the Committee judge a change to be needful.

"I give my Types, Printing Presses, and every thing pertaining thereto, to Mr. Thomas Rankin and Mr. George Whitfield, *in Trust* for the use of the Conference."

But, after Mr. Wesley's death, a Deed appeared, bearing date Oct. 5, 1790, wherein he gave all his Books, Stock in Trade, &c. to Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, *in Trust* for carrying on the Work of God by Itinerant Preachers, in connexion with the Conference, according to the Deed of Declaration, filed in

Chancery in the Year 1784, subject *still* to the Debt before mentioned, and all Debts and Legacies specified in the Will.

The Executors of Mr. Wesley's Will, attended the first Conference after his death in the year 1791, and appeared to question the validity of this Deed; but upon their return to London, they consulted the Solicitor-General and the King's Advocate, and received for answer, "That the Deed was Testamentary; and that it superseded the Will, in respect to the Books, Copy-rights, &c. being made subsequently to the Will." They immediately informed the seven Trustees of the Deed, of the opinion they had received; and the Trustees hastened to London, and took out Letters of Administration accordingly.

Thus the property was vested in the hands of Seven Trustees, for the use of the Conference; but before the Trustees left London, they executed a Deed bearing date November 8, 1791, by which they granted, bargained, and sold all the property vested in them, unto *George Whitfield and his Assigns*, to and for the sole use and benefit of the aforesaid Conference, and the successors thereof for ever; and thus the property was entrusted to him: and in his hands it remained, until the Conference held in London, 1804, when it was agreed that two Deeds should be drawn up, by the Solicitor of the Conference, Mr. Allan; one, by which George Whitfield should convey the property to fifteen members of the Conference, through an intermediate person, R. C. Brackenbury, Esq. *in Trust;* and another, by which the Book-Steward for the time being, should be obliged to account with the Conference from year to year, for the business carried on, and all the profits arising there-

from. These Deeds have been made and executed, and thus the property is settled and secured, *in Trust*, for carrying on the Work of God, by Itinerant Preaching, in connexion with the Conference of the People called Methodists, according to the Deed of Declaration, filed in Chancery in the year 1784.

THE RULES

OF THE

METHODIST CONFERENCE,

RESPECTING THEIR

BOOK-CONCERNS.

THE Conference, for the management of their Book-Affairs, find it requisite to have a Committee, an Editor, and a Book-Steward.

I. CONCERNING THE COMMITTEE.

I. THE Committee shall consist of Preachers stationed in London or its vicinity, who shall be annually appointed by the Conference.

II. THE Committee shall appoint, from among them-

selves, a Sub-Committee of Three Preachers, who shall meet at least once in three months, to examine all the *vouchers*, and to see that all the entries and the accounts are correct.

III. The Committee shall also appoint, from among themselves, a Sub-Committee, of not less than Five Preachers, including the Editor, the Book-Steward, and the Secretary; who shall meet once a month to examine the Advertisements which may be proposed for insertion on the cover of the Magazine; and to reject all such as are of an irreligious, immoral, or injurious tendency.

IV. The Committee shall meet ordinarily for the transaction of business, once in every month; (August excepted;) and on other extraordinary occasions as they may find it necessary; either at the Book-Room, or at some other place which they may appoint. Each member shall be fined half-a-crown for every instance of absence; unless in case of sickness, distance from home, or actual engagement at the time in ministerial work.

V. At the regular meetings of the Committee, a general account of the trade of the Book-Room during the preceding month shall be laid before them, including an account of all the sums paid and received, so as to render them acquainted, from time to time, with the business done at the Book-Room during that period.

VI. The Book-Steward shall, once in every three months, lay before the Committee, on a separate sheet of paper, a list of all the debts owing by the Book-Room, that are not trading debts, but for which interest is paid; such

lists shall contain an account of the money owing to the Legalized Fund, and shall always be laid before the Committee separate from the common Cash-Account.

VII. The Book-Steward shall not take any money on interest, from any quarter whatever, without previously stating the necessity of such loan to the Committee, and obtaining specifically their consent: nor shall they consent to the borrowing of money on interest, to any amount, but in case of absolute necessity.

VIII. No purchase of Books published by other Booksellers, whether for money or in exchange, above the value of £50, in any one month, shall be made, unless to meet some actual order, without previous consultation of the Committee; and both the Book-Steward and the Committee shall be careful not to make large purchases of articles which are not speedily saleable.

IX. No work shall be reprinted without special consultation of the Committee; who shall examine whether such reprint may not occasion an inexpedient and unproductive increase of Stock. When a reprint of any of our own works is called for, the Edition shall not be larger than is necessary for the purpose of a reasonable sale; but our own works shall be reprinted from time to time as they are in demand. This regulation shall be applied to stereotype as well as other editions.

X. Every member of the Committee shall have free access to all the offices, warehouses, and other apartments, where the property of the Conference is lodged, and to all books of accounts concerning the same; in order that he

may be informed respecting the real condition of the Book-Concern, in its several departments. And should it appear to any member of the Committee, that either the Editor or the Book-Steward is unfaithful to the trust reposed in him, or is incompetent to the duties of his office, he shall give information in writing to the individual concerned, respecting the charges which he intends to bring against him; and shall then lay the subject before the other members of the Committee at one of their meetings; and the Committee, after hearing the whole case, shall, if they judge it necessary, suspend the person accused till the ensuing Conference; to which he shall have the right of appeal, in common with any other Itinerant Preacher who may be suspended by a regular District-Meeting.

II. CONCERNING THE EDITOR.

I. He shall see that the Standard Works belonging to the Book-Room, particularly those of Messrs. Wesley and Fletcher, together with the Hymn-Book in common use among us as a Body, be correctly printed from time to time, according to the most approved editions of them, which were published under the superintendance of their respective authors.

II. The "Wesleyan-Methodist Magazine" is especially confided to him, and he is required to make it his constant and unwearied endeavour to render that periodical work as interesting and instructive as possible.

III. The office of Editor shall be considered as strictly a temporary one. The Editor shall be appointed, like all

our other Preachers, every year; and no Preacher shall be appointed as Editor for more than six years in succession.

III. CONCERNING THE BOOK-STEWARD.

I. On his entrance upon his office, an estimate shall be formed of the property, including the utensils in the Printing Office, which is committed to his trust; and inventories shall be taken of the whole.

II. He shall execute a proper Bond for the payment of the profits of the Book-Concern; which Bond shall be deposited in the hands of the President for the time being.

III. He shall take all proper care of the property committed to his trust, that it suffer no damage.

IV. He shall, with the advice and help of the Printer, purchase the Paper wanted for the business at our Office.

V. He shall, with the concurrence and approbation of the Committee, (but not otherwise,) make agreements with Printers to print any work belonging to the Conference, which cannot be conveniently or suitably done at our own Office; and see that such Printer acts according to his agreement, or give information to the Committee of his failure therein.

VI. He shall carefully examine, or cause to be examined, all Books, and all Prints and Maps for Books, which may be published on behalf of the Conference, and employ

those stitchers, binders, and artists, who shall do their work best and upon the most reasonable terms: and in all these things he shall act with the advice of the Committee, and be under their control.

VII. He shall be always provided, as far as possible, with a suitable stock of Books, in all their various states, that he may execute all orders with despatch; and shall therefore give timely notice to the Committee when the copies of any work are nearly all sold, and it is requisite that it should be reprinted.

VIII. Instead of keeping as part of the Stock, those works which are generally sold by other Booksellers, and are easily procured at any time, such Books shall be purchased as they are applied for from the country.

IX. He shall take a particular and exact account of the Stock of Books every year, and lay it before the Conference if required; and keep a regular Stock-Book, which shall be duly balanced when the Stock is taken. The entry of the Stock upon all saleable articles shall be made at the cost price, and in no instance whatever at a higher price; and those articles which cannot be properly considered as saleable, shall be entered at a lower rate. The price of each article shall be regulated by a fixed principle; and such an entry shall be made on the first page of every annual Stock-Book, of the principle upon which the Stock is valued, as shall be a guide in every future valuation.

X. He shall annually present to the Conference, a circumstantial account of all the debts which shall then be

owing to and from the Book-Concern, and of the Cash in hand, that it may clearly appear what is the exact balance in its favour, and what is the Stock in trade.

XI. He shall also annually present to the Conference an account, showing what sums of money have been received and expended, and for what purposes, during the preceding year; and by what means the balance has been acquired.

XII. He shall send to each of our Irish Brethren, every year, a copy of the Minutes of Conference.

XIII. He shall see that the Rules and Regulations of the Book-Room, so far as they respect the Superintendents of Circuits, shall be printed on a fly-leaf, and sent annually to every Superintendent immediately after the Conference.

XIV. On the same principle which limits the appointment of the Editor and the Missionary Secretaries to a given number of years, the office of Book-Steward shall be temporary; and no Book-Steward shall hereafter remain in office more than ten successive years.

IV. CONCERNING SALARIES.

The Editor and Book-Steward, being always Preachers in connexion with the Conference, shall receive their allowances in proportion as the Preachers stationed in the London North Circuit for the time being.

V. CONCERNING PUBLICATIONS.

I. If it should appear to the Editor, or to the Book-Steward, that any Work now in print at the Book-Room is not worth reprinting, they shall state their opinion to the Committee; and if the Committee agree with either of them in judgment, the work shall be suspended till the mind of the Conference be known; but if the Committee differ from the Editor or Book-Steward, the work in question shall be reprinted without delay.

II. If any person send a Manuscript or Printed Work to the Committee to become the property of the Conference, they shall carefully and impartially examine it without delay; and if they approve of it, they shall be at liberty to purchase the copy-right on behalf of the Conference, or to purchase one or more editions of it as they may deem expedient. All communications on this subject are to be made to the Committee through the medium of their Secretary.

VI. CONCERNING THE SALE AND RETURN OF BOOKS.

I. No Preacher shall sell at our Chapels, or publish from our Pulpits, any Books, but such as are sent regularly from the Book-Room by the Steward.

II. A list of our own Books shall be prepared, any of which, if ordered, but not sold, may be left in the Stock.

Another list shall also be prepared of such Books as, though not published by us, are regularly sold at our Book-Room, and which, if ordered, but not sold, shall be returned in the course of the year, if not cut open, soiled, or otherwise damaged. If a Preacher order any Book, not included in either of these lists, he shall be responsible for payment, and shall not be allowed to return it, or leave it in the Stock.

III. Those Preachers who have the care of Books in the various Circuits, shall invariably send, with their order for the July and August Magazines, an exact account of all the Books of every description in their Stock.

IV. Every Superintendent is peremptorily required finally to settle his Book-Account for the preceding year, at each Conference; and also regularly to transmit the money in his hands, without any reserve or deduction whatever, (except for expenses for postage and carriage,) to the Book-Steward, at Christmas, at Lady-Day, and at Midsummer-Day, and as much oftener as possible. The Book-Committee are directed to use such means as they may find expedient for the full and impartial execution of this rule, which is an important part of the system of financial regulations lately adopted with so much benefit to the Connexion, and which the measures lately agreed upon, in regard to the partial payment of Ordinary Deficiencies in the course of the year by the Treasurer of the Contingent Fund, now render practicable in every Circuit. The Conference also directs, with a view to the same object, that payment on delivery for our Magazines and other Books, shall be strongly recommended to the Subscribers

and Purchasers by the Preachers, and also occasionally on the cover of the Magazine, as one means of materially assisting a Concern, on the profits of which the carrying on of the work of God in our own country so materially depends.

VII. CONCERNING THE PRIVILEGES OF THE PREACHERS.

I. Every Preacher who is received on trial, shall be furnished by his first Superintendent, as soon as possible, with a copy of Mr. Wesley's Sermons, and of his Notes on the New Testament, on the payment of One Guinea; and when he is admitted into full connexion with the Conference, the Guinea shall be returned by the Book-Steward.

II. Every Travelling and Supernumerary Preacher shall have one copy of the Annual Minutes of the Conference, *gratis*.

III. The Book-Steward shall allow the Itinerant Preachers to purchase our own Books for their own personal use, at a discount of twenty-five *per cent.* from the selling price, and others at prime cost.

IV. The Preachers who have the care of Books in the several Circuits, as some compensation for their trouble and responsibility, shall be allowed a commission of ten *per cent.* on all their sales.

VIII. CONCERNING THE APPROPRIATION OF PROFITS.

I. Immediately before the sitting of the Conference every year, a Sub-Committee of three Preachers, together with the Editor, the Book-Steward, and the Secretary of the Book-Committee, shall meet to inspect and examine the accounts of the Book-Concern, and to ascertain, as nearly as may be, what will be the disposeable profits of the year when all the Preachers' accounts have been settled at the Conference.

II. When the disposeable profits of the year shall be certified to the Conference, they shall first allow out of them the payment of such sum as may appear necessary, from year to year, on account of such private expenditure in behalf of the Connexion as cannot be brought into the accounts of the Contingent Fund; they shall then order the payment of the annual allowance to the Legalized Fund, and the Seniors' Fund: the sum fixed upon as the annual instalment for the liquidation of the debt upon the Book-Concern, shall next be advanced: the remainder shall then be paid into the hands of the Treasurer of the Contingent Fund, in aid of the Yearly and July Collections.

London, 1824.

☞ There shall be a regular exchange of Minutes, Magazines, Missionary Reports and Notices, and of all new original Works, published by the European and American Methodists, from their respective Book-Rooms. 1820.

II. THE CHAPEL BUILDING COMMITTEE.

I. We most earnestly advise and exhort our Friends to use the utmost caution with respect to the erection of new Chapels;—to remember especially Mr. Wesley's advice, "Beware of building *expensive* Chapels;"—and not to engage in any such undertaking, in the present state of our affairs, without a moral certainty that the income from seat-rents, together with the subscriptions that may be raised in the Circuit to which the new Chapel is to belong, will be such as to prevent future embarrassment, and meet all the additional expences of every sort, without that help from other parts of the Connexion which it is now found so very difficult to obtain. And we call the attention of our Preachers and Societies to the following Minute of the year 1813; viz. "Our Friends who may contemplate in future the erection of new Chapels, are earnestly entreated to inquire, before any decisive step be taken, whether, by the building of such Chapel, an additional Travelling Preacher will not be rendered necessary; and whether, in that case, they can support him out of the funds of the Chapel, or of their own Circuit." 1815.

II. Q. What further measures can be adopted to prevent in future the imprudent erection of Chapels?

A. As the repeated cautions and entreaties of the Conference have in various instances been disregarded, we now deem it necessary to the honor and security of the Con-

nexion, to appoint Five Brethren annually as a *Chapel-Committee*. To this Committee every proposal for the erection or purchase of any new or additional chapel, with clear and full explanations of the *necessity* alleged, of the *expence* contemplated, and of the *subscriptions*, and other local *income*, likely to be raised, shall be submitted by the Superintendent of the Circuit, before he shall give any sanction to such erection or purchase, or allow any step to be taken in the actual execution of the proposal: and no chapel shall be built or purchased without the consent of a majority of this Committe. 1817.

III. In order to prevent the imprudent erection of Chapels, it is resolved,—

1. That the Minute of last year [see No. II.] respecting the Annual Appointment of a Chapel-Building Committee, without whose previous consent no Chapel is to be built or purchased, be confirmed: and every Superintendent is required to conform in all cases to the directions contained in that Minute.

2. All proposed *Enlargements* of Chapels, as well as new Erections, must be submitted to the investigation of the Committee.

3. No case shall be sanctioned by the Committee, unless it shall come before them as having received the previous approbation of the Quarterly Meeting of the Circuit, and shall be recommended either by the Annual District-Meeting, or at least by three Superintendents in the neighbourhood, who shall certify their approbation in writing. 1818.

IV. The Secretary of the Chapel-Building-Committee is directed to provide a proper Book, in which he shall re-

gister from time to time the particulars of all Cases recommended to the Committee, and approved by them. This Register shall include the Cases approved in former years, since the first establishment of a Chapel-Building-Committee; and it shall be annually forwarded to the Committee of the General Chapel-Fund at every Conference, in order to guide them in their Distributions from that Fund. 1819.

V. Resolutions concerning the Chapel-Building-Committee:—

1. This Committee are requested to meet regularly on the First Monday in every Month; and oftener, if necessary.

2. All Letters on the Subject of Chapels should be addressed to the Secretary of this Committee. And it is particularly requested that such Letters may be sent post-paid.

3. The Preachers and others whom it may concern, are reminded, that, according to Rule, "No case shall be sanctioned by the Committee, unless it shall come before them as having received the previous approbation of the Quarterly-Meeting of the Circuit, and shall be recommended either by the Annual District-Meeting, or, *at least*, by three Superintendents in the Neighbourhood, who shall certify their approbation in writing." And the Conference again strongly recommends that the consent of the *District-Meeting*, and not merely of three Superintendents, shall be obtained, before any decisive step is taken, wherever it is possible to wait, without *material* inconvenience, until that Meeting shall be assembled.

The following is the proper Form of an application to the Chapel-Building-Committee for permission to erect a New Chapel.

It is proposed that a New Chapel, feet in length, by feet in breadth, *outside*, be erected at in the Circuit; where the number of Members in Society is , the average of regular hearers about , and the population about . The estimated expence of the Land is £ ; and of the Building £ : towards which £ have been, or will be, raised by Subscriptions, &c. The income from Pew-rents, &c., will probably amount to £ per Annum. The Chapel will be properly settled on the Methodist Plan. The above proposal has received the sanction of the Quarterly and District Meetings; and the consent of the Chapel-Building Committee is hereby solicited.

N. B. 1. Where the land is *not* Freehold, the *nature* and *term* of its tenure must be distinctly specified.

2. The nature of the place previously occupied for worship must be described, whether private house, room, or Chapel; and also, if it were either of the latter, the manner in which it is to be disposed of, and its proceeds appropriated.

3. The Committee must also be informed, whether it is intended to erect a Gallery, or not; and if the former, of what kind.

4. If a Sunday-School is to be connected with the Chapel, the Committee must be assured that it will be a Methodist School; and conducted according to the general

rules and recommendations of our Connexion, in reference to such Institutions.

5. When the sanction of the District-Meeting cannot be waited for, those words which report that sanction must be omitted; and the Rule, requiring the recommendation of Three Superintendents, in their own hand-writing, must be strictly observed.

III. SUNDAY SCHOOLS.

THE Institution of SUNDAY SCHOOLS has, by general consent, been attributed to MR. ROBERT RAIKES, of Gloucester, in the year 1784. By the blessing of God on his industry as a Printer, he realized a considerable fortune, and spent the latter part of his life especially in the instruction of poor Children. His design was, to prevent them from spending the Sabbath in idleness, filth, and mischief; and to instruct them in the rudiments of learning, and the Christian Religion.

MR. WESLEY no sooner heard of it, than he approved of the design, published an account of it in the ARMINIAN MAGAZINE for January, 1785, and exhorted his Societies to imitate this laudable example. Many of them followed his advice.

In the year 1802, the Conductors of the METHODIST SUNDAY SCHOOLS in London, formed a Committee for corresponding with persons in the Country engaged in the same work, with a view to extend and establish Schools on the plan of employing gratuitous Teachers only. For a fuller account of the design of this Committee, see the METHODIST MAGAZINE for the year 1802, pp. 388, 430.*

I. ADDRESS of the Conference to the Methodist Societies on the subject of Sunday Schools.

Among other Institutions for the purpose of extending true religion at home are our SUNDAY-SCHOOLS; and we rejoice in their number, the zeal with which they are conducted, the sacrifices of so many of our young people who act as teachers, and the benefits which are constantly resulting from them. In proportion to the value of these institutions, we are anxious that they should be so conducted as to yield their full proportion of moral good; and that in order to this, they should be preserved on their first principles. We would, therefore, exhort all who have kindly and benevolently engaged in them, to watch over them with a pious anxiety, that they may fully communicate to the children educated in them the knowledge and influence of the Holy Scriptures. Let them recollect, that a Sunday School is strictly and entirely a *religious* institution, whose object is to train up children in the nurture and admonition of the Lord; and that whatever has not a direct tendency to this end, is equally inconsistent with the principal design of such charities, and with the sanctity of the sacred day in

* See Myles's Chronological History.

which they are conducted, and that ultimately it will prove subversive of all genuine moral and religious effect. We regard it as essential to the religious character of Sunday Schools, that the children should be carefully instructed by Catechisms in the doctrines and duties of religion; that they should be accustomed to read the Scriptures, accompanied with the pious advices and explanations of their teachers; that they should on every Sabbath be regularly brought to the public worship of God; and that the teachers themselves should be persons who "fear God and work righteousness," "apt to teach" and enforce the truths of experimental and practical piety. Under the direction of such views, these valuable institutions will be the means of spreading through society the principles of truth and holiness; of preserving from the poison of infidelity, now alas! so industriously diffused, thousands of our rising youth; of conveying light and purity into the dwellings of the poor; and of correcting the morals of society. They may then with hope and confidence be commended to the blessing of God. 1819.

II. Q. What directions shall be given concerning our Sunday Schools, and especially concerning the attendance of the Children of those Schools on the Public Worship of the Lord's Day?

A. Let the Rules respecting our Sunday Schools, which were printed in the year 1817, be reprinted in the Minutes of the present year. They are as follows:—

"It is the deliberate judgment of the Conference, that well-conducted Sunday Schools are of the greatest utility and importance, and deserve the zealous support of our Preachers and friends; but that in order to secure and perpetuate the full religious benefit which such institutions

are capable of affording, it is essentially necessary that they should be connected as closely as possible with the Church of Christ; and that the School hours should be so arranged as not to interfere, more than is absolutely unavoidable, with the punctual attendance, both of teachers and children, on those ordinances of public worship which are appointed by God. The Conference, therefore, directs the re-publication of the following Minutes made in 1808, *viz.*

"1. Let all the Travelling Preachers, where Sunday Schools are established, be members of the Committees of those Schools which belong to us; and let the Superintendent preside in their meetings.

"2. As many of the children as can possibly be accommodated with room, ought invariably to attend our public worship, *at least once on every Lord's Day.*" 1820.

III. We cordially approve of the exertions of many of our people, in instructing the Children of the Poor in Sunday Schools; and we are desirous that such exertions should be continued, and that this system of instruction should become more general and extensive. At the same time, we strongly urge it on our friends who are engaged in that good work, to have respect, in an especial manner, to the spiritual good of the children. All the Managers and Teachers should consider the eternal salvation of the children as their grand object in those institutions; and should be careful that every part of the instruction given to them is such as may, through the blessing of God, lead them to the knowledge of the Saviour, and finally to eternal glory. We must also strongly urge the attendance of the children at public worship on the Lord's Day, in order that they may be trained up in a love of the regular ordinances

of God's house, which we consider as essential in the Christian Church. 1822.

IV. We advise all our Friends mildly, but steadily, to discontinue the plan of teaching the *art of Writing on the Lord's Day*, to the Children of Sunday Schools, as one which has an injurious effect both on Teachers and Scholars; occupies a considerable portion of the Lord's Day, that might be more profitably employed in catechetical and other religious instruction; and, being wholly secular in its direct object and tendency, is, in our judgment, an unjustifiable infringement of the sanctity of the Sabbath. (N. B. *This Minute was passed by an unanimous Vote of the Conference.*) 1823.

V. Q. Various urgent applications having been made from time to time, by respectable Friends connected with *Methodist Sunday Schools*, or desirous of establishing such Schools in their respective neighbourhoods, with a view to obtain the deliberate advice and opinion of the Conference as to the General Rules and Principles on which these Institutions may be best conducted;—Can any further measures be now adopted, in order to satisfy the minds of our People on that subject?

A. 1. We agree fully to confirm and renew all our existing Rules and Recommendations in reference to our Sunday Schools; particularly as to the regular attendance of Teachers and Scholars on the public ordinances of God's House,—the obligation of diligent *catechetical* instruction, the importance of caution in the selection of Officers and of Teachers,—the duty of discountenancing the practice of teaching on the Lord's Day the art of writing,—and the

necessity of recognizing, in all Methodist Schools, the Superintendent-Preacher, and his Colleagues in the Pastoral Office, as Members of the Managing Committees, and as *ex-officio* entitled to preside in their Meetings. These Rules all appear to result from the great and indispensable principle, that "Sunday Schools ought to be *strictly and entirely Religious* Institutions," and "should be *connected* as closely as possible *with the Church of Christ*." (See Minutes of Conference, Vol. V. p. 64, 147, 148, 346, 429.)

2. In order to meet the call, made from various quarters, for some further exposition of the views of the Conference, we now agree to appoint a Committee, who shall be instructed to prepare, in the course of the year, a general *Outline* of Rules and Recommendations for the Methodist Sunday Schools, throughout the Connexion; the object of which shall be, without entering into those *minutiæ* of mere school business, which are best left to the direction of Local Committees, to secure a practical attention to the *general* principles above specified. To this Outline, when sanctioned by the Conference, all *new* Schools, to be hereafter established in our Connexion, may reasonably be expected to conform. And it is hoped, that those Schools, already existing, which claim a relation to Methodism, and are supported in part by Collections made in our Chapels, will be induced, as speedily as possible, to adopt the same leading principles, and to walk by the same general rules.

3. The Conference take this opportunity of repeating their deep and steadfast conviction, that well-conducted Sunday Schools are of the greatest utility and importance, and deserve the zealous support of our Preachers and People. The Preachers, in particular, are directed to afford to the Methodist Sunday Schools, established in their respective Circuits, and managed in conformity to our

authorized principles, all possible countenance and assistance, by attending their Committees, by occasionally visiting the Schools, by giving counsel and advice to the Teachers, and by recommending the Institutions to the increasing liberality of our Societies and Congregations. Methodist Sunday Schools, wisely and scripturally regulated, constitute a highly interesting and beneficial department of that great Work which God has been pleased to confide to our pastoral care; and ought therefore to command the attention, protection, and co-operation of every Methodist Preacher. 1826.

IV. THE TRACT SOCIETY.

I. The distribution of Religious Tracts, having, in many instances, been followed by the most beneficial results, the Conference recommends it to the Preachers and to our people in general, to form Associations, in the different Circuits, for a regular and systematic circulation of Tracts, especially of those written by Mr. Wesley, in the way of loan and otherwise, as may be deemed expedient. 1821.

II. The circulation of Religious Tracts has also, through the blessing of God, been productive of much good; and we cannot too strongly urge it on our people, wherever it is at all practicable, to adopt a regular plan of distribution,

by lending Tracts from house to house, and to endeavour in the most extensive manner to disseminate the knowledge of divine truth. The enemies of religion and of social order have been actively employed in spreading the poison of immorality and infidelity; and we are desirous that our friends, in every part of the kingdom, should zealously counteract the leaven of evil, by carrying the doctrines of the Gospel into all the habitations of ungodliness, and labouring to rescue from the dominion of darkness those who have been led captive by the devil at his will. If the Sermons of Mr. Wesley, and those Religious Tracts which are most weighty and impressive, be widely circulated, we have no doubt they will be the instruments of leading multitudes of souls to an eternity of happiness. 1822.

III. Q. What is the judgment of the Conference relative to the Circulation of *Religious Tracts?*

A. We have heard with much satisfaction of the successful exertions of our Societies in various parts of the kingdom, in distributing religious Tracts, especially amongst those who are either destitute of the ordinary means of scriptural instruction, or neglect to improve those means; and in order that this plan of Christian benevolence and usefulness may be carried into more extensive operation, we resolve;

1. That a *General Tract Committee* shall be formed, consisting of the President and Secretary for the time being, five Preachers and five Gentlemen in London, and an equal number of each class in the Country; who shall correspond with the existing local Tract-Societies in our Connexion; assist them in procuring the most useful Tracts at the cheapest rate; and afford them such general information and help as may be in their power.

2. That the Preachers of the *Three London Circuits* be appointed a Committee, to prepare and publish, as soon as possible, a system of Rules for the direction of the Tract-Committee, on those general principles contained in an Outline which has now been submitted to the Conference, and has received its approbation. 1822.

END OF THE DIGEST.

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